THE
Universalist Leader

Boston December 13, 1924 Chicago

What Is Knowledge without Love?

WHEREINSOEVER I have mistaken, my mind is open to conviction. I sincerely desire to be better informed. I say to God and man, "What I know not, teach thou me."

Are you persuaded you see more clearly than me? It is not unlikely that you may. Then treat me as you would desire to be treated yourself upon a change of circumstances. Point me out a better way than I have known. Show me it is so, by plain proof of Scripture. And if I linger in the path I have been accustomed to tread, and am therefore unwilling to leave it, labor with me a little; take me by the hand, and lead me as I am able to bear. But be not displeased if I entreat you not to beat me down in order to quicken my pace; I can go but feebly and slowly at best; then, I should not be able to go at all. May I request you, farther, not to give me hard names in order to bring me into the right way. Suppose I were ever so much in the wrong, I doubt this would not set me right. Rather, it would make me run so much the farther from you, and so get more and more out of the way.

Nay, perhaps, if you are angry, so shall I be too; and then there will be small hopes of finding the truth. If once anger arise, the smoke will so dim the eyes of my soul, that I shall be able to see nothing clearly. For God's sake, if it is possible to avoid it, let us not provoke one another to wrath. Let us not kindle in each other this fire of hell; much less blow it up into a flame. If by that light we could discern truth, would it not be loss, rather than gain? For, how far is love, even with many wrong opinions, to be preferred before truth itself without love. We may die without the knowledge of many truths, and yet be carried to Abraham's bosom. But if we die without love, what will knowledge avail? Just as much as it avails for the devil and his angels.

John Wesley.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor

John van Schaick, Jr.

Editorial Assistants

Florence I. Adams.

Dorothy Hall.

Literary Editor

Granville Hicks.

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

BACKING UP THE WHOLE PROGRAM

EVERYTHING coming from the new Laymen's Committee on the Five Year Program of the Universalist Church is permeated with one idea: Back up the whole program. Some people are more interested in missions, some in pensions, some in the budget idea and adequate quotas for our general work, and some in a national memorial church in Washington. In many cases people are for three of the four items on the program and lukewarm or hostile toward a fourth. What Judge Hill and his associates are saying is: "If you were a political party you would count yourselves lucky if you had a platform seventy-five per cent acceptable. You would turn out and work for it for the sake of that seventy-five per cent. The same reasoning should control us here."

In other words, the question is whether we are an organization or a heterogeneous mass of people. Can we act and act together, or are we still traveling on in the old rut of individualism?

It will be a good thing for the various causes represented by the items on the program to put it all over. It will be a good thing also for us.

* *

ADVERTISE KING'S CHAPEL

THE December program of services at King's Chapel is printed in the *Leader*. Presbyterians, Unitarians, Methodists and Congregationalists are among the preachers for this month. Universalists were included last month. The services are held every day on Saturday from 12.25 to 12.50, and are preceded by an organ recital which begins at 12.15.

They are notable in several ways. To turn from down town Boston with its noon day rush to the quiet, the peace, the beauty and dignity of King's Chapel, to listen to the kind of men who minister there—the short incisive uplifting addresses on the great unifying themes of religion—to join in the historic old service, to hear the beautiful music, to sit in the old square pews and think of the generations of Boston past, Boston present and Boston to come—all are elements of an uplifting and beautiful experience.

Advertise such services? It is an honor to be asked to do so. Take time to go? We go every chance we get. It is worth pausing to do it in the busiest day.

Independency has its place and its contribution to make everywhere, and certainly in this independent country. The men who have kept the banner flying over this historic church, independent of every sect, for so many generations, have builded better than they knew.

They are a symbol of a great unity which already exists although not always seen. They are contributing mightily to the promotion of a greater unity by exactly this kind of week day service carried on with the noblest breadth, tolerance and insight.

* *

A QUESTION FOR FUNDAMENTALISTS

DR. JOHN ROACH STRATON, the Fundamentalist, spoke before the Christian Association of Harvard University the other night on "Fakes and Fancies of Evolution." Following the address he was subjected to a rapid fire of questions by the students, during which he himself turned questioner.

According to the report, he asked how many of the three hundred present had prayed that day. Only five hands were raised. He next asked how many had read the Bible during the day, with about the same number of responses. Only eighteen were able to say they had read the Bible from cover to cover. He then asked how many believed Jesus to be the Son of God and the report says that hardly one-fourth admitted such a belief.

If Dr. Straton had stopped here perhaps he and others like him might have believed that they had proved the depravity of the present generation of university students. Unfortunately for him, however, he asked still another question: "How many of you are living straight, clean lives?" Then, according to the report, every hand in the room shot up.

Now we submit there is no more reason to question the honesty of that reply than of any of the others, and we question whether, a generation ago, when a much larger proportion of students would have qualified as orthodox Christians according to Dr. Straton's standards, they would have given a one hundred per cent testimony as to purity and cleanness and honesty of life.

In other words, by the evidence Dr. Straton adduced, the decay in theological orthodoxy and the

rise in clean and honest living have been coincident. We should be the last to minimize the worth of prayer or of knowing and understanding the Bible as a book of life, or the relation between right thinking and Christian living. But how can Dr. Straton himself or any other Fundamentalist have the face to contend, in view of the evidence he has himself brought out, that medieval theology has any necessary and vital relation to a living Christianity?

H. M.

* *

A JOYOUS CHALLENGING ADVENTURE

IN a personal letter to the manager of the Universalist Publishing House written by the Rev. H. M. Cary, our new missionary to Japan, are a few pregnant sentences not intended for publication, but entirely proper to quote here.

"We are here and at it and glad of it. In a sense the earthquake was not all evil. In every sense Tokyo, Yokohama and, to a degree, Japan as a whole are rising from the wreckage to a new life. In a real sense the slate is clean. The job is immense. Working at it is a joyous challenging adventure."

Those who will take time to read Mr. Cary's letter in this issue of the *Leader* will realize why it is a joyous challenging adventure.

To the true missionary, who is essentially the true educator, contact with thousands of Japanese students must be a high adventure.

"However small our work," says Mr. Cary, "there is nothing small about our ideas or hopes."

Mr. Cary proposes to put as many of these students as possible into contact with the greatest ideas which the mind of man has conceived—the Universal Fatherhood of God and the essential oneness of the race.

He is sure that he can reach many and have a real influence upon the life of Japan in a period of transition. The minds of men are open there and can be reached.

Shall we at home move speedily to back him up with money, buildings and men?

* *

HOPE FOR WORLD COURT

WHILE it is not possible to quote the President after an interview, the forty or more representatives of Churches who went to Washington to talk to him about the World Court came from the interview full of new courage. There is no question about the genuine interest the President has in the matter. Apparently he intends to urge it strongly. On a height from which he and his Secretary of State can look around the world, informed fully on conditions, a sincere friend of world peace, and American to the core, his advice ought to carry weight.

Our churches ought to realize what it means for our religion to get this measure through. They ought also to understand clearly from now on that the place to exert pressure is not on the President but on the Senate. There is no question but what pressure counts with the Senate. Interviews with Senators count more than telegrams, telegrams count more than letters, letters dictated personally count more than form letters sent out as samples, form letters count more than nothing. We must not be content to let this matter go on as it may. There is a chance for favorable action. That chance will be increased greatly if those who believe in the World Court will make their Senators know their convictions.

* *

LECTURES AT HEADQUARTERS

THERE is an unusual opportunity offered Universalists of the Boston area in the lectures of Professor Cadbury of Harvard and Professor Skinner of Tufts given at Universalist Headquarters on Tuesday evenings at 7 and 8. Professor Cadbury is discussing "The Letters of Paul" and Professor Skinner "Social Ethics." Both men are widely known as authorities in their respective fields. If they could take time for the railroad journey to New York or Chicago each week for the same courses exactly, large numbers would crowd to hear them.

Attendants upon these courses who do not accept all the views of the speakers testify to the stimulus they give to study and the background they furnish for work in religious education.

The date for the second semester is Jan. 6, the fees are nominal, $1.00 per course, and registration can be made through Miss Dora Brown at Universalist Headquarters.

We hope that more Universalists and other liberals will register for the second session.

* *

LET THE LEADER TAKE THE RISK

THE President of the United States traveled to Chicago recently on the regular eighteen-hour train of the B. and O. R. R., occupying the drawing room at the end of a car, while members of his party filled many of the other seats. He and his wife and guests took the $1.25 *table d'hote* dinner and other meals in the regular diner with the plain citizens who happened to be traveling by the train. He made the journey comfortably and safely, and returned to his duties in Washington in good condition. By his refusal to take a special train he saved the government some $6,000 and by not taking even a special car he saved some $1,800 or $2,000.

The President intended his action as an object lesson in economy. He is urging all government departments to cut down expense, and he proposed to set the example in his own personal expenditures for the government.

There has been wide difference of opinion as to the wisdom of his action. On the one hand there has been a chorus of approval, summed up in the sentence: "We have a President who practises what he preaches." On the other hand, the *New York World* makes a plea for keeping the President fit physically—that $1,800 is a small sum to pay for helping a President keep a sound mind in a sound body, that he is not "a mere Federal employee taking a trip on government business and bound by ordinary limits of economy."

The *New York Times* makes a long argument on the thesis that his is the most valuable life in the nation, "he is the citizen who can least be spared," "he is the hope of the nation," and a life so precious

should not be exposed to ordinary risks. "Nothing is more becoming in him than a sense of his worth as a public servant." The special train is less liable to accident, therefore he ought to take the special train.

In our opinion no life is so precious that it ought not to be exposed to average human risks. The moment a leader begins to spare himself, that moment his leadership is endangered. There is no source of power so great as that which comes from not "looking out for one's own skin." Camouflage it as we may, the commander-in-chief who never gets under fire is regarded with contempt. The brain may tell us that his organizing genius is essential and must not be exposed to risk. The heart tells us that he has not shared the common lot. Better lose a leader than lose our faith in man as man.

There isn't a bureau chief anywhere down the line of the government who isn't tempted to apply to himself the same line of reasoning that these newspapers apply to the President. He is worth too much to the government to be jeopardized; therefore, he ought to take the more expensive accommodation; and the cost of government mounts.

There is hardly even a church official who does not have to resist the temptation to think of himself and his life more highly than he ought to think.

The duty of leaders in State and in Church is to share the common lot, face the common dangers and fatigues of life, save their lives if need be by losing them, and not lose them by always watching out to save them.

This does not mean that people traveling on expense accounts, Church or State, should sit up instead of taking sleepers, or eat buns carried in their pockets instead of patronizing diners. It means that they should follow the example of the President in being careful. It means also that if there is any risk, the leader should be the one to take it, no matter whether it relates to a job, to an act, to a policy, to a train wreck, or to an assassin's bullet.

* *

THE WOODROW WILSON AWARD

VISCOUNT CECIL of Great Britain, better known to Americans as Lord Robert Cecil, now a member of Stanley Baldwin's new Cabinet, has been awarded the Woodrow Wilson Foundation prize of $25,000, "for meritorious service of a public character tending to the establishment of peace through justice."

The Committee on Awards did not pick out any single act during the past year as a basis of award, but stated that it was for "his general and continuous efforts for international peace."

"For five years," said the Foundation in making the announcement, "he has carried on the ideals of Mr. Wilson. In the Italo-Grecian crisis a year ago he fought for peace, for mediation, for a fair settlement, with an honesty and a rightness which could not be denied. He was instrumental in gaining statehood for Albania, thereby tending to assure peace in the Balkans. He has aided in the development of an international conscience in the matter of mandates—'the sacred trusts of civilization' dreamed by Woodrow Wilson. He has been a pioneer for control in arms traffic. He has been unceasingly active in behalf of racial, religious and linguistic minorities."

Lord Robert also has been a consistent advocate of the League of Nations. His most notable utterance on his last visit to the United States was this: "I myself believe that the theory that the League of Nations as established by the covenant could be used in a degree as a super-state as a figment of heated imagination. But if I am wrong, and it can be pointed out that there is any article in the covenant which is justly open to such a charge, for what my assistance is worth I tender it in support of any amendment that may be necessary to put it aright."

The Woodrow Wilson Foundation was established after the election of 1920, when $800,000 was raised by public subscription for a memorial to the late President. Instead of building a monument this sum was put in trust, the income to be used for an annual prize of $25,000 for peace work.

In honoring Viscount Cecil the Foundation honors one of the most practical of all workers for peace. He has no illusions about the state of the world, no dreams about England scrapping her army and navy in advance of other nations, no belief in abolishing war by resolution. He knows that it is a matter of line upon line, precept upon precept, of healing one sore at a time, of building steadily one after another the international agencies for peace.

His own willingness to change in any and every particular the League of Nations where it could be suspected even remotely of being a super-state, shows the caliber of the man.

All Americans who know Viscount Cecil and his work, know that this first award of the Woodrow Wilson Foundation is fully justified.

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WHAT OUR FOLKS ARE DOING FOR JAPAN

WE sometimes become critical and say that it is shameful that we do not work harder for Japan. That probably is true, but what about the loyal support our folks have been giving the mission? More money was spent for the Japan Mission during the incumbency of Dr. and Mrs. Ayres than in any other period of our history. The new Shizuoka buildings, the new missionary house in Tokyo, the Dojin House, all have gone up. Low as the salaries are, we have paid our missionaries, American and native, more than almost any other Church.

As Secretary Etz points out, we raised last year more money for Japan from our quotas than ever before.

Our people are interested. They do believe in missions. The study classes of the W. N. M. A., the Y. P. C. U., and the Sunday school are bearing fruit. The work of the Foreign Mission Board is beginning to count.

The zeal, intelligence, faith, and consecration of our new missionaries are beginning to count already, in still further stimulating interest among our people. We have doubled contributions in five years. We can and ought to double again in the next five years.

There is a real chance for service.

III. Christianity as a Process of Life

Daniel Evans

POINTS of view and concepts of thought have a tremendous influence on our thinking and on our living. In times when magical, or mechanical, or political viewpoints and concepts dominate men's thought, they think and act as if the truths of life and the moral principles of conduct can be made to work by compulsion, or be imposed upon persons, whether they like it or not, or persons can be coerced into thinking and doing as others desire them to think and act. It is supposed that the mind of one has some strange occult power over the mind of another, and can be made to act or suffer as the compelling mind desires. Or the mind is a piece of mechanism, made up of parts, and each and all can be easily understood, set to do its work, and the whole driven and controlled as easily as a sewing machine or a Ford automobile. Or it is such pliable stuff that it can be knocked or kneaded into shape readily by the laws passed and the sanctions imposed.

With a change of viewpoint and the use of new and better concepts, great progress is made in the understanding of human life, social groups, and the history of the world. With the rise of biology, and the new developments in psychology, and a deeper knowledge of the ethical life, there has come a profound interest and a clearer insight into the processes of life, and these processes take us into a new region of reality, where neither the magical, nor the purely mechanical, nor the abstractly political, obtains. We discover in these higher regions that truths, principles, ideals, can not be made to work magically, or mechanically, or coercively. The great thinkers and the noble livers, and the true believers in religion, always had these clear insights and profound convictions, and they determined the method of their teaching and the manner of their appeal. And now the scientists in these spheres of intellectual activity have confirmed the truth of their insights and the wisdom of their teaching and manner of appeal.

Christianity has, however, suffered grievously from these older viewpoints and concepts. Men have thought that the truth of the Christian religion and the Christian moral principles and ideals of life could be made effective in life by magical means, or mechanical methods, or coercive measures, or by paternalistic kindness. Some thought the Christian truth and grace could be imparted by sacramentalist means, which were and are still conceived as agencies which can effect basic changes in human nature, apart from any conscious process of the mind. Others have thought salvation was something wrought by Christ on the Cross as a great transaction between him and God, which could be transferred in its benefits to sinful human beings. And others have supposed that the righteousness of Christ could be imparted to the penitent sinner, and his great merits and the lesser merits of saints could be placed to the deficit accounts of sinners. Still others have held, and hold to-day, that the truth of Christianity, accurately defined, rightly formulated, and infallibly taught by the Church, can be imposed authoritatively upon others, and their one and only duty with respect to the dogma or creed is not only to accept it, but also to submit their minds in all their relation to it and toward those who impose it. And there are not a few who think that the Christian moral principles can be forced upon others as a matter of the discipline by the Church, or as made into laws through political legislation and inscribed on statute-books, with the whole power of the State to enforce them. And there are some good people, profoundly interested in others, and philanthropically motivated, who desire to bring about social reforms by doing all the social thinking and idealizing themselves and handing out their ideals and programs to the great masses of men. In their method and spirit they carry over benevolent feudalism into moral and social life.

We are now learning, however, from all our new biological and psychological discoveries, that vital processes of the organism, or the mind, or the social group, are their most essential and characteristic features, and most important in all our dealings with them. Every living thing, every human being, and every social group has its own laws, conditions, energies. These must be known and taken into consideration before our truths and ideals of life can be made effective.

These vital processes make for health of body, and mind, and society. The biologist recognizes this fact in dealing with forms of life, the psychologist in dealing with the human mind, and the social scientist in dealing with society. Herbert Croly, in his article in the *New Republic* for July 23, on "Christianity as a Way of Life," truly remarks:

> "The subject matter of social science is the activities of human beings who are above everything else *themselves*. The conflicts, adjustments and solutions which we seek to understand or create are inseparably tied up with the choices and the behavior of the people who carry on the activities. The people themselves must be dealt with as realities which can be reached and moved only from the inside of their minds."

This quotation expresses very well the most significant social thinking now being done by the wise leaders in these higher scientific regions of study.

The conception of Christianity as a process of life is in accordance with this newer social thinking and with the nature of the Christian religion itself. We must abandon all viewpoints and concepts derived from magic and mechanics and politics and feudalism, and must have recourse to the profounder and truer viewpoints and concepts which biology, psychology and sociology proffer us. The task before us then is to see the meaning and value of the Christian religion as a process of life. It is in the light of this conception that we should be able to solve the difficult problem of making the Christian truth and ethic effective in human life.

Now the possession of truth by one mind can only become truth for another mind as it sees and

appreciates it as the other does. The two minds must function in the same vital way with reference to the same truth before it becomes the common possession of both. Truth is not a thing that can be given, nor a commodity that can be bought, nor a talent that can be buried. It is the vital possession by the mind of the knowledge of a universal and valid principle. A person may have bequeathed to him a splendid library, or he may buy it, but the possession of the books does not give him their truth-contents. It is only as he reads, weighs, and ponders, that he comes into real possession of them.

The same thing obtains with reference to moral principles. Neither can they be transferred or bought like some thing or commodity. They can be really passed over only as they enter into the very life of another. His moral judgment must function in reference to them, and with them, in relation to the whole complex situation of his own moral life. It is only in this way that he can come into possession of moral principles or ideals. The musical score can become music for a person only as it is reproduced in his own mind, as he hears its wonder of melody in the rhythmic inner world, or, better, as it is played on some instrument, and his mind, through hearing, experiences it.

Now in like manner with the truth and the moral ideal of the Christian religion. We may rightly speak of this religion as a historical magnitude, and as an experience in the Church, but it can become a significant fact and a worthful experience in our lives only as we ourselves rethink its truths and make them our own, and live by its principles and learn from actual experience their reality and worth. They must become the fact and factor in our own inner lives if we would know and fully appreciate the Christian religion.

The old idea that the salvation wrought for mankind by Christ on the Cross must be appropriated by the penitent sinner came near to this truth of the process of life, but the process was not sufficiently understood. It is now clear to us that there can be no salvation of the soul by another if there is no vital process of salvation going on in the soul itself by its own functioning. There is no substitute for this conscious, vital process in and of the soul itself, nor in and of the social group or nation. This is the newer and larger idea of education, now making for new ideals, measures and methods, in the field of education, and destined to make for the same changes and progress in religious education. We are educated by doing, by vital functioning, by all the more significant processes of life. So in the Christian religion we are saved and educated by the functioning of our intellect with reference to its truth, and of the conscience with reference to its moral principles.

The recognition of Christianity as a process of life is profoundly significant for us. It gives our lives here and now in this world a deep meaning. This world is the "Vale of Soul-Making," as Keats said. The reason for our existence here, for the experiences we derive from the world, for the events that happen to and in our lives, is that we may through a vital process unfold our powers and enrich our natures. In like manner, history becomes the life of the soul writ large, and gains its meaning from its contribution to soul making, and its value from the heritage of wisdom it bequeaths to successive generations. The process of history is the divine method of the education of the race, as Lessing taught. This truth makes the whole movement of humanity profoundly significant and worthful.

Since, however, truth is for life as well as life for truth, this idea of Christianity as a process of life makes certain demands upon us. There must be the removal from human life of all that hinders the vital processes in their true functioning. As in medicine, it is now seen that the first task is to remove the foreign object that hinders the vital functioning of the organism, so in religion we must realize that our first task is the removal of the sin in order that the vital processes may function properly. Then, too, we must accept this life-process as itself the significant and worthful fact and truth of life. The journey as well as the destination, the struggle as well as the achievement, the process as well as the fruition of life, are well worth while. Not at last, in heaven, but here and now, while on the way, life is profoundly significant and valuable. And since vital processes require time for their fruition, patience is required. We can not unduly hasten them; we must wait upon them and upon God. If evolution teaches us anything it certainly teaches us the lesson of patience.

Snap Shots from Japan---The Point of Contact

H. M. Cary

MANY years ago, just after my return from South America, I was asked by a Methodist bishop whose name I have forgotten to go to some place in the Latin world which I can not recall. Neither the bishop nor the place is of consequence here, but I remember my answer. In substance I said that the only kind of missionary enterprise that would interest me henceforward would be such a one as would enable me to go out with a blanket commission to some university center and there get in touch with a group of students, and seek through their instrumentality—through these future leaders—to *leaven the mind of the country.* The university I had in mind was the University of Buenos Aires, which, at that time, boasted about four thousand students.

When I started for Japan it was with some such idea in mind. I did not know very much about the work. I knew that Blackmer Home was doing something along this line for young women and that some such idea was behind the movement to establish the Perin-Cate Memorial for young men. You can perhaps imagine my satisfaction on being introduced to the work here, to find the stage all set and the work begun.

The Japanese Government, through its Department of Education, makes the study of English compulsory. We, therefore, have something they want

and are eager to get. For, be it remembered, the Department of Education is heartily seconded in its purpose by the eagerness of the students to acquire what the Department compels them to study. The American student who hunts up Frenchmen on whom to practise his French lessons is a rarity. The Japanese student who hunts up English-speaking people to practise his English lessons on is the rule. They begin young. A little nine-year-old boy on the train as I came home stood in front of me, eyed me rather frankly, saw that I was American—they have a gift for it—and promptly pulled out a primer in English for no purpose other than to show me that he too could read English. In my Bible class I have one student who has had only three years of English, but all the others have had from five to eight years and one or two have had more.

Recall that I had once hoped to do some work among students at a university where there were about four thousand. What about Tokyo? There are about thirty colleges and universities here and upwards of two hundred thousand students!

My first Sunday at the barrack was a heartening revelation. There were about seventy present, and of these about seventy-five per cent were students. In the years that the Mission has been working here some hundreds of students have come to us. During the period of strenuous study they have attended the church. When their studies were concluded they have gone home to all parts of the empire, taking with them what we have given. As we come on the field we find students all the time and everywhere. There are students at every service, students on the tennis court and croquet grounds almost every afternoon, students at the week night classes in the church, students who pick us out for a little practise English on the trains, students who come to the rescue when we get into a language "jam." When I came home from down town to-day Mrs. Cary was entertaining three young men, university graduates—a lieutenant in the navy, one employed in the offices of the Tokyo Electric Light and Power Company, another whose occupation I did not learn. These are members of a large class which Mrs. Cary teaches in the largest independent Japanese Christian Church in the country. We were accompanied home from church by a young man, student at the Imperial University, who had been up all night working on a novel! He had, notwithstanding, energy enough left to attend my Bible class and the church service and to discuss Bergson and William James on the way home! Surely the stage is all set and the work begun.

Now for the sad part. Have you seen my "snapshot" of the "church?" If you have not, please look it up and read it—and while you read, remember that there is where we are trying to do this work, and getting on to some extent in spite of a handicap that would sink or smother a church enterprise at home.

What about this Japan Mission, anyway? Is it worth while? I am neither prophet nor historian, but I hope I can see what lies within my field of vision *now*, and what I see here is a great opportunity. Remember that in spite of political differences on the surface out here there is an underlying unity, and, what is more, for this century at least, Japan is spokesman and leader for the Far East. When Tagore preached the spiritual unity of Asia here in Tokyo he was acclaimed. A few days ago, Ku Hung Meng, a noted Chinese scholar, spoke to the same purpose and his address was printed in full. Paper is high, composition expensive, news plentiful. Draw your own conclusion. It is my faith that time and money and intelligence invested here will pay dividends in international good-will and human progress beyond what you dare to dream.

An Unusual Ordination

THE ordination of the Rev. Norman D. Fletcher at Haverhill, Mass., took place under unusual conditions. It is seldom that a man is called to such a large and important church while he is still in the theological seminary. Mr. Fletcher took the church before he was graduated last June from the Canton Theological School.

When he applied for ordination, he found that he was not eligible under Universalist laws because he had not taken out a license a year ago. He had fulfilled all the requirements contemplated by the law, he had demonstrated fitness for preaching, but he could not be ordained because of a technicality. The parish at Haverhill could not be left without the services of a minister competent to marry and officiate at communion, so King's Chapel called the Council to ordain him. "For the first time in the history of the two denominations," it has been said, "there has been a minister ordained by a Council of representative Unitarian ministers with the service held in a Universalist church."

Mr. Fletcher will now take Universalist fellowship without delay, under the reciprocal agreement.

The ordination sermon was preached by the Rev. Frederic W. Perkins, D. D., pastor of the First Universalist Church, Lynn, and pastor of the Haverhill church from 1901 to 1905.

The charge to the congregation was given by the Rev. Leroy W. Coons, D. D., former pastor of the church, now State Superintendent. The charge to the candidate was by the Rev. John Murray Atwood, D. D., dean of Canton Theological School and President of the General Convention.

The Rev. Harold E. B. Speight, minister of King's Chapel, Boston, gave the right hand of fellowship and offered the ordination prayer.

The Rev. Edward L. Houghton, minister of the Unitarian church, Haverhill, gave the invocation.

The Rev. Frank B. Crandall, minister of the First Unitarian Church, Ayer, read the scriptures.

Dr. Perkins said in part:

"The Christian Church is set in the world to exercise a spiritual leadership. Whatever other functions it may discharge, and they will be many and valuable, that function of spiritual leadership it must discharge or fail. The Christian Church is the

specific institutional agency of the most masterful, ambitious leader whom history records. He believed himself sent to establish the kingdom of God, which should rule the world; and that consciousness of leadership passed naturally and legitimately into the inmost spirit of the Church, which took up the cause he laid down.

"Woefully, indeed, has the Church misinterpreted its call. Too often has it forgotten that, in the kingdom it is set to establish, right alone makes might, love is the scepter, and he who would be chief must serve. But these perversions of leadership do not overthrow the call to leadership, and any purging of the Church's spirit which expurgates the sense of leadership or the power to lead is refinement at the expense of a primary condition of success. A Church which does not lead will not be suffered even to follow.

"The incidental business of the Church—administration of charities, fostering of social reforms, overthrowing of theological errors or championing theological truths—naturally becomes the primary business of other institutions. To the Church is presented the inexorable alternative—spiritual leadership or oblivion. A college teacher who laid pre-eminent emphasis on the half truth that a man need not go to college to be educated, need not be surprised at having few pupils to teach, except that in education the man of ordinary common sense would know better than to take the foolish teacher at his word.

"The effective teacher in the Liberal Church will, indeed, distinguish clearly between religion and its institutional expression and instrument. He will not permit ecclesiastical conformity to do duty for spiritual loyalty. He will not make it easy to substitute spiritualistic propriety for moral renewal. He will not teach men to cry, in uplifted adoration, 'Lord! Lord!' regardless of whether they do the will of the Father in heaven. All this, everlastingly true and basic, we take for granted. Religion is primary, the Church is subordinate. But subordinate does not mean unimportant or non-essential; and the effective minister is the one who assumes that his function as the leader of the worship and prayer and thought of the assembled congregation is one of the supremely important services which a man can render to God and his fellow men.

"It is not wholly surprising, however deplorable, that the importance and basic value of the minister's function should have become obscure to some people. The Church has been passing from an undifferentiated to a specialized life and in the process has been relieved of many functions that once constituted its most obvious and seemingly practical activities. Is it any wonder that some earnest and optimistic souls have concluded that the Church is outgrown, that Christianity needs no specific institutional embodiment, that humanity is the only needed example of God, whose sole worship is brotherly love and whose sufficient ritual is social service?

"For one, I am glad that the issue is forced. One of two conclusions is true—either the Church has become less of a necessity or it has become more of a necessity than it was before; either the minister is being progressively relegated to the position of guardian of a decorative ecclesiastical tradition, or else he is being called more distinctly than ever before to serve at the very fountains of life."

Dr. Coons, in his charge to the congregation, said in part:

"As your former pastor, I have known you rather intimately for years. As State Superintendent I had considerable to do with the finding of this man and sending him to you. I am not thinking to-night of your past. Your past is secure. I am thinking of your future.

"This man's record was most thoroughly looked up and I am resting upon the judgment of those who know him better than I. There are some things that I am going to ask of you for him. For one thing, surround this young man with an atmosphere of appreciation and sympathy. Do not attempt to compare him with others who have been your pastors. Do not put him up against Dr. Snow, who served you for so many years. Do not compare him with Dr. Perkins, one of the strongest preachers of our church. Think of this young man as a co-worker with you, marking out his own work in his own way. Again, do not make him an errand boy doing work that belongs to you. This is a large parish. Do not ask him to do the things that are yours to do.

"Hold in mind, as Dr. Perkins has told you, that his specific work is religion. You must be prepared to do more in the church than has ever been done before. Simply to attempt to hold what you have is to lose. You have a wonderful plant to work with. You have a home for your minister. You have a much enlarged parish. Now if he is to accomplish what he wants to do you must allow him to make out a program and work with him to carry it through. You are to grant him the utmost liberty. This is an age of transition. Some have said it is the period of youth. I am glad if it is, for you have a young man.

"I have perfect faith in those who are going to run things in the next generation. You have selected, to my mind, one who is able to lead you. Join hands with him and go across the threshold of the new day. May you have long years of service together and work together for the upbuilding of the Church of God."

Dr. Atwood, in his charge to the pastor, said, in part:

"I have watched you and your work as you have been my neighbor. I have seen your passionate faith and devotion to service. I have seen you as you have been called to preach and in spite of other work you have found time for service. I feel that all I really ought to do is to commend you for that you have done.

"I want to charge you first to care for your physical health. You have been called to a large pastorate. You will have many demands on you. Keep yourself so that you may be a good minister of Jesus Christ. I would charge you to walk about the village and not drive in a sedan.

"Take your play with a good conscience. Don't feel that you are taking time from work. One is as important as the other. Be a minister of the whole church. You have many organizations. Each is important, but remember that it is not your province to do the work of all but to see that each is functioning. You must have good will for every one."

Dr. McCollester at Detroit

DR. LEE S. McCOLLESTER, Dean of Tufts Divinity School, was the speaker this year at the twenty-third annual community Thanksgiving Day service in Orchestra Hall, Detroit.

This service, which brings together Protestants of many denominations and Jews, was started when Dr. McCollester was pastor of the Church of Our Father of that city, and he labored unceasingly at that time to make it a success.

Those taking part in the service this year included the following representative men: The Rev. Lynn Harold Hough, Methodist; the Rev. Edgar Dewitt Jones, Christian; Mr. M. Hubert O'Brien, Catholic; the Rev. William R. Kinder, Episcopalian; the Rev. Arthur Lee Odell, Presbyterian, and Dr. Lee S. McCollester, Universalist.

Dr. McCollester said in part:

"Thursday, Nov. 24, 1914, I gave the address at the citizens' Thanksgiving service at the Detroit Opera House. To-day, I am here again to give the address at this Thanksgiving service. Ten years and a day, and what a ten years! Its like has never been recorded in history. Change has been its constant characteristic. So extreme, so volcanic, so universal have been its reactions that we are not sure whether this civilization is on our planet or if we have been transferred to some other, maybe Mars.

"One of the immediate and persistent effects of the Great War was the speeding up of man's creature power. Under this pressure, he tackled new forces, worked out new methods and with his new inventions he performed new deeds, some worthy of the gods, and some typical of the devil. For war he created submarines, aeroplanes, bombs, poison gases, trenches, dugouts, tractors and Big Berthas. Death swung his scythe in wide swift swaths. Ten millions fell under his blade and thirteen millions more perished through exile, starvation and disease.

"Ingenious as were the inventions for destruction, more creative were the creations for health and peace. All the resources of genius and generosity were consecrated to the efficiency of hospitals, the cheering up of soldiers, the multiplying of the skill of nurses and physicians.

"Among the more significant changes that are emerging from the confusions and are radically to affect the spirit and practise of the coming years, I would speak of five important ones.

"I name first, a decided break in many of man's customs. In many cases the difference between pre-war and post-war customs is radical. The new programs are given new names and new purposes. Governments once called monarchies now announce themselves as republics. New boundaries have been drawn between many countries, and states have taken new names.

"Another radical change relates to national independence. Every nation has a pride in itself and wants to live its own life, but the internal and external conditions are changing fast and radically. In many quarters the idea is gaining ground that national independence is safe only when it depends on international interdependence. No nation long can live for and by itself.

"Another change of importance is the new growing custom of measuring men according to their personal worth and their services to human progress. In olden times Greece called all foreigners barbarians, meaning that they were inferior. Our New England Puritans called the dwellers in Africa and India heathen and consigned them all to hell. Barbarians, heathens, foreigners are no more. All are parts of a brotherhood. England led into the field of Flanders troops from Canada, Australia, Africa, India. As soldiers they all fought well, but as men they were totally unlike, in history, color, speech and customs. Which of all these men was the best? No man of us dare say. Our only word is they were different.

"Another great change brought about in these ten years is in man's attitude toward war. The great war took away all the old-time glamour. It is a long distance from the wooden horse to the fleet of aeroplanes which dropped bombs over St. Mihiel. The ride of Sheridan makes a wonderfully stirring poem. The general of the future will not be twenty miles away, but one hundred. And he will ride no horse, but touch a button, and electrically controlled aeroplanes will drop bombs of poison gas and kill everything living in whole countries. The roster of the army will not be gunners and sharpshooters, but chemists, electricians, bacteriologists. The last world's war was destructive; the next war will be annihilative.

"Another great change brought by these ten years is the shrinking of the size of the world. For centuries man's world has been an expanding one. To-day the world is shrinking and the ways of men must change. A shrinking earth and a swelling population present mighty problems. Inventions have reduced time and space. The telephone, telegraph, automobile and aeroplane have steadily brought men together.

"I have now spoken of five general changes that are emerging from the confusion of these ten years: a decided departure from old customs, and entrance on new ones; the translation of national independence to international interdependence; the estimation of humanity less by race and color and more by character and conduct; the stripping from war of its old enticing glamour, and the shrinking of the world by reason of inventions, and the compelling of good will by the annihilation of time and distance.

"Looking at the world situation thus, the question arises, what is man going to do now? Is there any one goal nearer than all others on which the whole world can unite? My answer is that there is. It seems to me that the attention of more men is fixed on the one outstanding goal than has ever been before. That there is a unity of desire and purpose, and that the goal is the most inspiring on which the world has ever looked. It is a goal which, when attained, brings happiness and prosperity to mankind. This goal to which I refer is universal, permanent peace. There is placed before us now the choice of

war or peace—war, more, worse, annihilating war, or peace, developing, glorifying peace.

"Grave as is the situation, it is not hopeless. In fact there are evidences that its accomplishment is on its way. Going back to the war period, we note a continuous demand for peace. Since the war Governments have called for conferences to devise ways to settle disputes. Likewise religious organizations have held great meetings to condemn war and pass resolutions for peace. Labor organizations likewise have taken action, political parties included peace articles in their platforms. The youth movement all over the world counts for peace. Even art is entering its appeal by presenting plays that portray the truth about sordid, terrible war.

"Next in importance to peace itself, and without which peace can not soon come, is the attitude of open-mindedness, the liberal spirit, to all war situations. The habit of the true liberal is to study all conditions, to be open-minded to all facts, and not be afraid to go where truth and the good of the world point.

"Our task is not to reproduce the past but to produce the future."

Boston Ministers Discuss the Klan

AT the meeting of the Boston Universalist ministers on Dec. 1, there was discussion of the following resolution, introduced two weeks previously by the Rev. Fred A. Moore of Brookline: "Whereas, it is our conviction that the spirit of the Ku Klux Klan makes for social strife and is contrary to the spirit of brotherhood, good-will and neighborliness; therefore be it resolved that we, members of the Boston Universalist Ministers' Meeting, do hereby declare that the spirit of the Ku Klux Klan is diametrically opposite to that of the Universalist Church in its endeavor to serve the common welfare in the spirit of Jesus."

Mr. Moore stated briefly his reason for introducing the resolution, which was the growing menace of the Klan and its hostility to the principles of true Americanism and Christianity. The Rev. Ulysses Sumner Milburn of Everett seconded the resolution for three reasons—first, the Klan was undemocratic, second, the Klan was un-American, third, the Klan was un-Christian.

Dr. Vincent E. Tomlinson of Worcester said in part: "If I were a member of any of the groups especially attacked by the Ku Klux Klan I should ask myself what there was in the conduct of my group which I ought to labor to change. If I were a Catholic, for example, I should ask myself if there were any truth in the charge that the Catholics were disloyal in any particular to the free institutions of our country, hostile to our public schools or willing to unite Church and State, and if I found any truth in such charges I should labor to change such conditions. If I were a Jew I should ask myself if as a class Jews were materialistic and self-seeking, and if I found them so I should try to make them more unselfish and public-spirited.

"With this proviso let me say I am against the Klan and its methods. I can see that men can properly form themselves into organizations having avowed objects like those of the Klan, which in many respects are good objects. Why don't they come out like men, tear the masks from their faces, do their work in the open, stop hitting below the belt? What they do is all the more reprehensible because it is done in the name of a good cause.

"Why should good men, as many of these men are, fine Christian men, take a name like the Ku Klux Klan, which comes down to us with every association of bloodshed and violence and horror, with so much attached to it that is black and foul? I am willing to allow for the sincerity of many of the members, but I am for these resolutions.

"In Worcester we notice that they are recruiting boys of fifteen and sixteen, getting them to circulate medallions on which is doggerel poetry attacking the Catholic Church, warping the minds of young people too immature to discriminate. We have a Republican mayor who is a Catholic. I have been associated with him as a member of the City Council. He is a broad-minded, patriotic, useful man, with fine business ability which he is putting at the service of Worcester. Now on every side we are running upon whispers that he must be replaced because he is a Catholic. If we let men do that because officials are Catholics, the next thing they will be doing it because they are Universalists, or Protestants, and they will turn our great country into another Ireland."

The Rev. Charles F. Patterson of Arlington said that because the new recruits were largely among the immature the interest, in his opinion, would be ephemeral. The organization would pass away like the Guardians of Liberty and the A. P. A. or degenerate into a negligible group. The only possible chance that he could see of their becoming a great power was in a campaign against them of persecution or ridicule. He quoted the *American Mercury* to the effect that they would thrive on ridicule. "It is not worth while dignifying them," he said, "with a protest."

The Rev. Everett Dean Ellenwood of Woonsocket took issue with the statement that they were growing and had become a formidable force. It seems as if the movement is burning like prairie fire. When an area is burned over it is soon burned out.

Dr. Clark of Medford Hillside

Dr. Charles E. Clark of Medford Hillside was asked to speak and in substance said this: "My purpose was to remain silent to-day, hoping that I should find more knowledge on the part of our men than I find they possess. I am amazed at the expressions I have heard here in the light of expressions I have heard in other places. Most emphatically let me say that there are two sides to the question. I know when I say this or when I add that I know much about the Ku Klux Klan that you will conclude that I am a member. I have heard detailed instructions

given to speakers going out for the Speakers' Bureau of the Klan. Because I say that you can not conclude that I am a member. (Mr. Clark did not say whether or not he was a member.) There are men speaking for them who are not members. When I hear men talk about venom and hatred displayed by Klansmen I reply, 'I have never heard any more venom displayed than in this meeting, where there is no venom.' I am amazed to hear Klansmen express their ideals and then hear you characterize them as you do. It is an organization founded on the tenets of the Christian religion; its primary purpose is to bring about a great religious awakening. I see that some of the men doubt that, but I only pity men who do not know. The purpose is to bring together Protestant people in one great union and make them act together on the moral issues of our times. There are organizations which do not want Protestants united on these moral issues.

"I have heard it stated that the Ku Klux Klan is tremendously against the Catholic Church. I have heard the Speakers' Bureau say to the men going out for them, 'If you go out of here and indulge in anti-Catholic talk you will be suspended.' The Ku Klux Klan believes in separation of Church and State and supports our free schools.

"I have heard it said that the Klan is seriously against the Jews. This is also a mistake. Being founded on the tenets of the Christian religion, Jews can not take the obligations of membership.

"It has been stated that the Klan is seriously against the negro. In Seminole County, Florida, especially famous as one where there has never been any violence exhibited toward the negro or race trouble of any kind, the Klan is stronger than in any other county of the United States. I could find many instances of kindness exhibited by Klansmen to negroes. In one community where misguided people would not permit Klansmen to have a hall it was the negroes who gave them their building, saying, 'We know that you are our friends.' The Klan is against intermarriage of the races, but they are not against the negro.

"Klansmen do believe strongly in the limitation of foreign immigration. Is that any reason why they should be attacked and vilified?

The Klan Visit to a Universalist Church

"I invited a certain man to speak at a meeting to be held in a building adjacent to our church. I did not know the subject that this man was to speak upon. I had invited him to speak upon a different subject from the one which he took. I found that some of my people were circulating a report that we were going to have a visit from the Klan. I, therefore, was not surprised when I was told during the service that the Klan were at the door. When I was told that they had arrived I went down to the door and met them and asked, 'What do you want?' They said, 'We want to attend the service.' I then invited them in, as I would anybody. They behaved well and really adorned and beautified the service.

"Nothing that I have seen in the attitude of the Klan, and certainly nothing that happened at that service, which I feel is responsible for these resolutions, justifies this discussion. This discussion comes entirely because you lack information. You will do the thing you have set out to do. You will pass these resolutions, but you will do what the United States Senate refused to do.

"If they are disintegrating they are disintegrating at the rate of a thousand new members a week.

"I came into the Universalist Church late. I may be an alien because I did not grow up in schools of our faith or become educated in one of our families. I may be turned out of the Universalist Church. I could not be turned out of Universalism.

"I want to refer to one word spoken here by the splendid editor of the *Universalist Leader*, who has no warmer admirer or better friend than I am. Universalism as used in Klan literature refers to internationalism and not to a religious society.

President Harding a Klansman?

"You may think that the organization is made up of people who are fanatics. In the United States Senate the Ku Klux Klan is strongly entrenched. It was a good enough organization for the late President Harding. It is a good enough organization for President Harding's father. It is a good enough organization for hundreds of members of the Universalist Church in New England. It is a good enough organization so that when it is struck by men who do not know what it is it will not strike back. It is not a lodge or a mere society. It is a great Christian Crusade. It has brought more men to the cross of Christ in the last four years than all the evangelists combined. I am inclined to think that people who have the name that we Universalists have and the ideals that we profess should be brotherly."

About Working in Darkness

Dr. Hall interjected a question as to the secrecy of the methods of the Ku Klux Klan. Dr. Clark replied: "The Klan is meeting evil secretly that can not be met openly. One illustration is the enforcement of the Eighteenth Amendment. Every man violating the law says, 'Why don't you strip the mask from your face?' They don't want eyes upon them in secret. Every man violating the chastity of women says, 'Why don't you come out in the open?' A policeman in his uniform is a very useful person, but when they have anything especially difficult or dangerous to do they send out a plain clothes man."

The Rev. Everett D. Ellenwood said that he thought the point was that the Klan seemed to create bad feeling in a community even though its motives might be all Dr. Clark claimed they were. He said he had not noticed any very great influx of men into the Protestant churches of late. Why were not all who were anti-Catholic equally pro-Protestant? Would Dr. Clark give specific instances where Klansmen had come into the churches?

Dr. Clark Suggests Postponement

Dr. Clark replied that fifty Klansmen had very recently professed themselves willing to come into his church. He said he had been asked over and over again by these men and others why our Universalist ministers did not see what good could be

done through this channel. He suggested that action on the resolution be deferred until the ministers present had found out all that they could about the matter.

The Rev. Charles F. Patterson rose to say that he thought it very necessary that the impression did not go abroad that Universalist ministers ever got together to silence one of their number. It should be made plain that there was no hostility toward Dr. Clark. As far as he was concerned he would go out to lunch with Dr. Clark if Dr. Clark would ask him.

Dr. Clark said he would gladly ask Mr. Patterson to lunch, as this was one of the few times in his life when he had the price.

Mr. Moore suggested that the discussion be postponed two weeks and that at that time a representative Jew and a representative Catholic be invited to come and tell their reaction to the Klan.

Dr. Perkins added that as long as the discussion had been started they might as well try and get somewhere, and suggested that somebody be invited to speak who had seen the actual social effects of the Klan as it worked out in the community in which he lived.

Dr. Hall moved that the discussion be postponed and that its continuance be referred to the program committee.

The entire discussion was carried on with good temper on all sides and Dr. Clark especially made a fine impression by his spirit of charity and good will, although his facts were disputed.

The Real Christmas Spirit

John Smith Lowe

CHRISTMAS! The very word, like a magic wand in the hand of a fairy goddess, casts its irresistible spell over the world. The beautiful melody, "Peace on Earth, Good Will to Men," sings itself into the human heart anew each year as Christmas Day draws near. Carols ring out upon the frosty air. The faces of happy children are wreathed in smiles. The careworn countenances of the aged grow radiant with joy. The strife and tumult of life are silenced. The demons of hate, selfishness and greed slink away into the background. Christians forget their petty creedal differences. Love mounts the throne. Its gentle sway reaches from the mansion to the hovel, from wide avenues to the gloomy alleys. Dear ones and those who thought they were dear to no one are remembered.

At this season the mad passion to get surrenders to the desire to give. For the moment, we drop resentment, envy, jealousy, suspicion, anger. The sad become glad. The hopeless take heart. The weak find strength. Those in darkness see light. The wayward turn homeward. Prison walls lose some of their sinister aspects and the stony hearts of criminals melt. We think first of others and last of ourselves. A heavenly symphony echoes over the earth. We discover that we can be unselfish, and we learn that it pays.

This calming of angry passions, this mastery of love over hate and greed, repeated, as it is, each year at Christmas time, is one of the greatest miracles of history. How did it all happen? To get at the secret we have to reach back through the past a distance of two thousand years.

We are carried backward on the wings of a beautiful story. A star was shining brilliantly over a manger in a very obscure, unimportant country. In this manger a new-born babe had been placed. The birth of this child in the midst of these lowly, menial surroundings was vastly more important than the advent into life of any prince of royal blood the world has ever looked upon. Jesus, destined to become the savior of his fellow men, had appeared on the earth.

A few wise men seemed to sense that something of note had happened. The hosts of heaven were singing, "Glory to God in the highest, and on earth peace, good will toward men." But for the most part, people did not understand and they paid no heed to what had transpired. Nevertheless, an event of unparalleled significance had occurred. The light of a wonderful life, like the light of the star that hovered over the manger, has come down through the centuries, conquering kingdoms and empires and setting up within them the Invisible Empire of Love.

For three years, when he had reached the noonday of early manhood, Jesus lived and proclaimed his message of peace and good will. Then a jeering mob cut short his earthly career by nailing him to a cruel cross. But the Man of Nazareth had set in motion an attitude toward life and a spirit within life that could not be crushed out of existence.

Ever since the tragedy of the cross, men and women here and there have believed in the second coming of Christ. They have prepared themselves to receive him, in the event of his appearance, by fasting and by practising various forms of self-denial. They have gone out to meet him on hilltops and on mountain peaks at an hour appointed for him to arrive, but nothing has happened on any of these occasions except that the people have returned to their homes disappointed, if not disillusioned.

Christ has never come again in the flesh and there is no likelihood that he ever will, but there is a deeper sense in which we may all believe, not only in the second coming but in the third and fourth coming of Christ. In spirit he comes repeatedly and in spirit he will go on coming indefinitely in the hearts and lives of men and women.

He comes again every time the devils of selfishness and greed are whipped into submission by the generous impulses he introduced into human affairs. He comes again every time a wrong is forgiven, every time a vice surrenders to a virtue, every time man or woman turns from the ways of evil to the paths of rectitude, every time truth triumphs over error, every time the hand of the strong is outstretched to help the weak, every time a wounded heart is healed by the tender caresses of love, every time the world turns away from war and heads in the direction of universal peace.

Each year, on Christmas Day, Christ comes to the earth again in spirit and in truth. He comes with greater power and with deeper meaning to an ever increasing number of people. The childhood myth of a Santa Claus who sails through the clouds with his reindeer on Christmas Eve and dashes down the chimney with his pack of toys has in it the greatest of all realities. Never make the mistake of exploding the myth without preserving the reality.

Instead of telling your boy or girl that there is no Santa Claus, say, "Yes, dear, there is a Santa Claus. The real Santa is one we never see, to be sure. Instead of coming down the chimney, he softly steals his way into our hearts. The real Santa is the wonderful spirit of Christian love that moves us to be good and kind and true and just. The very best things in life are the things we can not see. The very things we do see get their meaning from things we never see."

Somehow on Christmas Day we learn how to love one another. The joy of life is deepened and enriched for all because our souls are attuned to the strains of a heavenly anthem that rang out over the hills and valleys of ancient Judea more than two thousand years ago, while the infant Jesus was lying in the manger and the stars above were shining with a new luster. "Glory to God in the Highest, and on Earth Peace, Good Will to Men."—*Specialty Salesman Magazine.*

To Hell with Heywood Broun and the Churchman

ETERNITY WITH HEYWOOD BROUN

FROM time to time, for several months, we have had stirring communications from the Rev. Charles Hillman Fountain, a Baptist clergyman of Plainfield, New Jersey. These communications were occasioned by editorials appearing in these columns in support of Dr. Harry Emerson Fosdick. Dr. Fountain has been one of the leaders of the opposition to Dr. Fosdick in the Baptist communion. His pamphlet, "The Case Against Dr. Fosdick," has, in two editions, been widely circulated.

We have said that the Fundamentalists in the various communions in America were organized with the determination to "cleanse the Church" of all Liberals. In spite of frequent evidence that we have given to bear out this assertion, some of our readers have protested that it was untrue. The letters from Dr. Fountain have both amused and embarrassed us; they have revealed the inadequacy of our English. It is partly because we wish to exhibit an example of the English language as it is employed by an ardent Fundamentalist, and partly to justify our assertions that the Fundamentalists are bent on cleansing the Church of Liberals, that we share with our readers portions of Dr. Fountain's latest communication.

It is apparent that Dr. Fountain finds Dr. Fosdick both an unpleasant and a dangerous person. He writes:

> Fosdick is not the hero you make him out to be. He is a double-tongued man, and multitudes despise him for it. My pamphlet, "The Case Against Dr. Fosdick," which I sent you, shows his dishonesty. It shows beyond all doubt that he plays with words in a way that only a dishonest man could play. *He is the greatest deceiver in the religious world to-day.*

Dr. Fountain adds: "If we can not agree about this matter it means that we can not agree about elementary principles of ethics; it means that our ideas about morality are different." The proof of this—though it need not have been proved, since we hasten to admit it—Dr. Fountain finds in a recent editorial note in these columns, where, he says: "You deliberately take sides with that moral leper, Heywood Broun of the *World*, against Dr. Straton." It is distressing to hear such an indictment of a newspaper man as that which Dr. Fountain writes. He says in reference to a statement by Mr. Broun, which was quoted in the *Churchman* recently:

> The man who wrote that sentence is a child of the devil; an apostle of hell; he is a bad man; he is not fit to live and God Almighty will damn him in hell forever if he does not repent. And you, Mr. Editor, are as bad as he, for you approve of him. You are not a Christian. You are an enemy of God and man. You uphold Broun in his public declaration that he would, if he could, break down female virtue. (This was not what Mr. Broun said. He was writing about breaking down certain "safeguards," which Dr. Straton thought essential.) Men more morally rotten than you and he could not be found, and your paper, the *Churchman*, is a moral menace because it is morally rotten. You uphold and commend Broun, who would drag young girls down to shame and hell, and you oppose and ridicule Dr. Straton, who would lead them to God and Heaven. You are against morality and in favor of immorality. You are the enemy of righteousness, *according to your own public confession.*

On reading this one is quite naturally curious to know what has led to such corruption. Dr. Fountain makes both the cause and the remedy plain:

> This is the logical result of Modernism, with its denial of the authority of the Bible and its exaltation of man as his own supreme authority in religion and morals. Modernism is the most terrible menace to the Church and State that has ever arisen, and we Evangelicals, we Fundamentalists, are going to fight it with might and main. We are not going to stop until we have driven every Modernist out of our pulpits and seminaries and editorial chairs. We are going to put them out if it takes our lives to do it. If we allow you men to stay in the Church, Christianity is doomed. We are going to drive you out unless you repent and come to Christ.
>
> We have got Fosdick, Best and Merrill on the run, and we will have more of you on the run before long.
>
> Your support of Heywood Broun, the moral leper, proves that you also are a moral leper. Because I am a Christian, I am eternally and everlastingly against you, and will do all I can to put you out of the Church, where you have no moral or spiritual right to be.

We find all of Dr. Fountain's letter delightful; but its most charming touch is in the subscription, which reads: "Yours for the truth of God as revealed in the Holy Scriptures."

We do not know just where our good friend Dr. Fountain expects to spend eternity; apparently not with us. We shall miss his letters, though we suspect that he and his Fundamentalist brethren, always efficiently organized, have already laid in a supply of stationery which will resist heat as it nears its destination. They would find eternity dull indeed, with the lines of communication between them and the Liberals broken. Even with the prospect of the loss of these letters, however, we face eternity with a certain degree of equanimity. For, after all, Dr. Fountain allows us to look forward to the company of Heywood Broun and his entertaining column, "It Seems to Me."—*The Churchman.*

We reprint this delightful correspondence because nearly all Universalists at some time or other in their lives have run into people like the Rev. Charles Hillman Fountain. We are glad to attach to it a statement of our Universalist belief in the hell which men like Fountain assert we deny. "We believe in the certainty of just retribution for sin."

We don't have to consign anybody to it because it is not a place but a condition of mind and heart, and people consign themselves to it. For the sake of men like Fountain we are glad that it is presided over not by a Devil but by a God as capable as He is kind. He will know what to do with the Stratons and Fountains for their railing and bitterness, their malice and anger, their blinding their eyes to the unceasing revelation of God and their disloyalty to Christ. They will have to start over. They will have "to become like little children."

But even if all the old hells and heavens existed and the Stratons and Fountains held the keys, we agree with the *Churchman* that we would seek the company of Heywood Broun and his kind rather than that of the harsh, unloving heresy hunters who seek to harry some of Christ's noblest disciples out of the Church. *Editors.*

Our Prayers Together

Margaret Denton

LOVE will teach us all things: but we must learn how to win love; it is got with difficulty; it is a possession dearly bought with much labor and in long time; for one must love not sometimes only, for a passing moment, but always. There is no man who doth not sometimes love: even the wicked can do that.

And let not men's sin dishearten thee: love a man even in his sin, for that love is a likeness of the divine love, and is the summit of love on earth. Love all God's creation, both the whole and every grain of sand. Love every leaf, every ray of light. Love the animals, love the plants, love each separate thing. If thou love each thing thou wilt perceive the mystery of God in all; and when once thou perceive this, thou wilt thenceforward grow every day to a fuller understanding of it: until thou come at last to love the whole world with a love that will then be all-embracing and universal.

Dostoevsky.

Saturday, December 20

The Lord is my shepherd; I shall not want. Psalms 23 : 1.

We thank Thee, God, that we may rest serene, assured of Thy ever tender care and guidance. Thy love, all-surrounding, anticipates our every need, and satisfies our souls with goodness.

Sunday, December 21

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Psalms 23 : 4.

May our hearts ever be grateful, Lord, that Thou hast taught us that in perfect love there is no fear. Even before the greatest of all enemies, the last to be overcome, we quail not, for Thou sustainest us always, in every conflict our strength, in every sorrow our consolation.

Monday, December 22

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Psalms 23 : 3.

To whom may we turn but to Thee, O Lord, for a quickening of spirit? We pray that we may feel the soul vigor, the freedom from material entanglements, which a life in the spirit brings. May Thou lead us always in Thy ways.

Tuesday, December 23

He maketh me to lie down in green pastures: he leadeth me beside the still waters. Psalms 23 : 2.

Our heavenly Father, we rejoice that quietness and peace await those who follow Thee. When we are weary of the struggle, when the road seems long and dusty and dreary, may we be refreshed with glimpses of Thy pastures, may we seek those waters whose mirrored depths reflect Thy perfect peace.

Wednesday, December 24

Thou preparest a table before me in the presence of mine enemies. Psalms 23 : 5.

We ask, O Father, that when difficulties are to be encountered and temptations overcome, we shall discern that spiritual feast which is ever spread for those hungering for righteousness. We thank Thee that this bread which cometh down from heaven is unfailing, no matter how hostile the place, or how isolated the habitation.

Thursday, December 25

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever. Psalms 23 : 6.

Our prayer is, Lord, that we may always know that underneath are the everlasting arms, that man is never forsaken by Thee. May each earthly pilgrimage be filled with the joy of Thy presence, anticipating at the journey's end the dwelling place which Thou hast prepared for us.

Friday, December 26

Thou anointest my head with oil; my cup runneth over. Psalms 23 : 5.

Who can measure Thy loving-kindness, O God, or who can describe Thy tender mercies! May we reflect in each day's experience Thy generosity, remembering that we are given not that which is barely needful, but that our cup overflows with those blessings that enrich life. May we attain an understanding of those desires which are not for bread alone, and give bountifully for their fulfilment.

What Are the Churches Advertising?

I WAS returning from a funeral with my undertaker friend. The gentleman was in a reminiscent and slightly boastful mood. He told of the large business which he had built up in the twenty years of his business life. The struggle at first was very difficult, he declared. "Nobody knew me and I was too young to inspire confidence. People like old undertakers. Many times I was tempted to advertise, but you know the undertaking business is, curiously, half business and half profession, and professional ethics is against advertising. I might have built up a cheap business by advertising, but instead I built up a solid one by living in poverty for several years while I gave the best service I knew how and trusted the people to tell their friends."

My undertaking friend set me to thinking. I remembered that physicians do not advertise, but the waiting rooms of the good ones are filled with patients eager for their ministrations. The other professions shun publicity in the same way, and yet their flowers do not blush unseen. Educators go no farther than to announce the names of their institution in very discreet advertisements. The professions proceed upon the assumption that the need which they supply is real and need therefore not be cultivated and that their ability to supply it will become known without immodest self-praise. I began wondering why the ministry and the church followed the example of the department store and the theater rather than that of the professions and institutions with which they are most closely allied.

The modern Saturday church page of our metropolitan dailies is regarded by the typical American as a proof of the vitality of the American Church and as evidence of the vigor with which it prosecutes its task of bringing the gospel to the people. May it not prove rather that the spirit of commercialism has invaded the church and vulgarized it? Church advertisements are becoming larger and larger and the Saturday page of our metropolitan dailies reminds one of a row of ballyhoos before their circus sideshows.

Two characteristics become more and more pronounced as the ads increase in size, vulgar self-praise and a cheap appeal to the crowd's love of novelty and sensation. Here is a very estimable clergyman who in private life is the soul of modesty, but the ad of his church carries the slogan: "No matter what the topic, the sermon is always good." Another good brother informs us that "they come for miles to get it straight." Still another, throwing modesty to the winds, informs his readers that each Sunday night hundreds are turned away from his church doors and adds, "There's a reason." If you are dissatisfied with the manner in which your own church is saving your soul you may be encouraged to go to "the church where souls are saved each Sunday." Sometimes modesty is not the only law of good taste that is violated, and we are asked to "meet Jesus at —— church."

Examples could be multiplied of vulgar self-praise, sometimes thinly disguised as praise of the institution's excellency, but all of them revealing the minister publicly betraying that he has succumbed to the arch temptation of his profession, the love of adulation. One thinks of the many diligent and modest scientists who in school and laboratory work at their task without asking the crowd to admire them, or attend upon their achievements. The advertised minister does not compare very favorably with them. He has taken the vulgar politician for his example rather than the patient and modest scholar.

Many of the advertisements which escape the fault of immodesty sin as grievously in cheapening their message to catch the attention of the crowd. The sermon must have a "catchy" caption and much ingenuity is exercised to find topics that are different. Sometimes the sermons are actually much better than the notices which are meant to commend them, but for every one who actually hears the sermon ten read the advertisement—and sneer. A good evangelistic sermon is thus advertised with the title, "WHAT THE DEVIL wants," with the letters of the last word in very small type; the gentleman is frantically anxious to get the crowd's attention by shocking it.

The brother who preaches on the theme, "The man who sat on a tack," will probably animadvert on some sin of inadvertence, but since his topic gives no real clew to his subject he is cheap merely for the sake of drawing the attention of the crowd. "Getting hot under the collar" makes use of a slang phrase to announce a sermon that actually treats the theme of righteous indignation. One wonders whether very many people will come to hear it because of that announcement. "The Irishman of the Old Testament" presents a biographical study that will probably be introduced by a few cheap jokes on the redoubtable race.

Any reader will be able to add dozens of titles gleaned from the Saturday page equally absurd and cheap. Announcing sermon topics is bad enough even though vulgarity is avoided. The preacher racks his brain for an epigram or paradox and then fashions his sermon to fit the arresting caption. Publishing topics is undoubtedly one reason for the increasing dearth of exegetical sermons. You can't name them and so you don't preach them.

All this is justified by the argument that you can not convert the crowd if you don't first get the crowd to hear you. We are told that the apostle Paul stood in the market place to get the crowd, but in the one case on record where Paul "talked down" to the interest of the crowd in the city of Athens he

failed to found a church. Perhaps he failed because the sermon on the Areopagus never reached the spiritual heights of Paul's other utterances. He became so involved in his introduction that he never reached his usual conclusion, and many a preacher has made that mistake after him.

There is no greater fallacy than the assumption that you can beguile an irreligious crowd into attention by some vulgarity and then catapult them into religious conviction. This is the error which persuades churches to adopt the "selling methods" of a department store rather than those of the professions. The department store and our whole modern commercial enterprise counts on encouraging the wants of the people beyond their natural needs; the professions assume that the pressing needs of people in sickness and ignorance and legal difficulty will drive them to the doctor, the educator and the attorney. Now the church is in a bad way if what it has to offer does not satisfy a pressing need of the human soul. The very hysteria and loudness of the church advertisement betrays that the church is not certain whether it is really meeting an urgent need. It justifies itself by declaring that the need is really urgent but that it must first of all create a sense of need before it can proceed to satisfy it.

There is much to be said for this argument, for people do not as a matter of fact know when they are sick morally with the same certainty as when they are sick physically. But the sermon and not the advertisement creates a sense of spiritual need. It is doubtful if any advertisement can beguile people who are totally indifferent spiritually into church attendance, and if an advertisement can do it it is doubtful whether the prevalent ad which borrows the language of the gutter, the gaming table and the baseball game will accomplish that purpose. It does not help men to analyze their needs; it merely attempts to establish a contact with them by becoming familiar with them in a cheap way.

The people who attend churches are driven there because they have more or less acute spiritual yearnings or they come because some good soul brings them along in order to awaken their souls. Upon this type of personal work the progress of the Christian Church really depends, and a good deal of our church advertising is merely a confession that personal work is no longer done in the churches. The layman of Christian conviction is not going out to win his friends and neighbors, and so the preacher must ballyhoo on the street corner to attract the indifferent multitude. For each one he attracts in this way he alienates two, and cheapens the church in the eyes of those who are indifferent to religion but discriminating in their tastes.

It is doubtful if church attendance is better in any city of America than in the city of London. Yet London churches content themselves with very modest church notices that merely announce the hours of service and the preacher. One could make as telling a comparison between Catholic and Protestant churches; the Catholics without advertisements certainly do not suffer by comparison in the matter of church attendance.

The eager young gentlemen who address church advertising conferences to tell us that we "can put religion over" and that we can "sell religion to the American people" by proper publicity methods imagine that they are only adopting the phraseology of modern commercialism. As a matter of fact they are corrupted by its spirit. For commercialism, or "consumptionism," as a recent writer has called it, creates wants artificially and satisfies them with a minimum of effort on the part of the purchaser. You can sell patent medicines, but you can not sell the spirit of obedience to laws of health; that must be patiently acquired. You can sell cheap chromos, but you can not sell the love of beauty; that is a matter of cultural discipline. You can sell a dictionary or encyclopedia, but you can not sell the desire for truth; that is an achievement of the spiritual life. If religion is a patented device that will magically solve the problems of life you can sell it, but if it is love of beauty and truth and righteousness you can not sell it at all. You can only stand ready to help those who are willing to adventure upon the difficult pilgrimage and to undergo the arduous discipline which finally brings them into the possession of life's highest spiritual values.—*Reinhold Niebuhr in Christian Century.*

A Great Laymen's Meeting

NO one could have been present at the Boston City Club last Saturday and failed to realize that a new and splendid chapter in the history of the Universalist Church was being written.

There was constant and thrilling evidence of the fact that a greater Universalist Church is not only on the way but is actually here. When, a few weeks ago, a group of Massachusetts laymen came together and resolved that it was their duty and their privilege to help the leaders of the denomination in their task of making clear to every parish and every Universalist the importance of the five year program, they appointed a committee to go over to New York and ask the Trustees to tell them how they could help the most effectively. Realizing the character and capacity of the men whom the committee represented, the Trustees told them that they should answer their own question, and asked them to take steps toward the constitution of a national laymen's committee to have charge of the campaign. Accepting the responsibility laid upon them by the Trustees of the General Convention, this laymen's committee immediately took steps to call a larger and more widely representative group together, and in response to their invitation this meeting brought men from all over New England and the Middle States.

Mr. Victor A. Friend, who had served as chairman of the original committee, presided, pointing out the significance of the fact that the meeting was held in the same room where the former group had met a few weeks before. "Here are gathered," he said, "men

from North, East, West and South, seeking closer touch with those great principles for which Jesus died nineteen hundred years ago, and I ask you first of all to join with me in a few moments of silent prayer, that we may feel the presence of the great Leader whom we seek to follow. . . . .

"We are here because we realize that we laymen must put ourselves into the Church and the achievement of its tasks, not for the sake of the Church but for our own sakes. We are here to find out what we can do and what we can give, not only of our possessions but of our lives.

"Without formal introduction, we are going to ask Dr. Atwood, Mr. Etz, Dr. Lowe, Mr. Nash, and Mr. Bicknell to tell us the task before us."

Dean Atwood, President of the General Convention, said he was talking with a prominent Universalist layman not long ago who remarked that he was never more sure of the mission and opportunity of the Universalist Church, but felt far from sure that the Church has vision and courage to rise to its opportunity. He said the thing that impressed him most when this committee of laymen appeared before the Trustees of the General Convention was that they did not come to tell the Trustees what to do but to ask the Trustees to tell them what they could do.

"We are gathered," he said, "not merely to magnify and increase the Universalist Church, but to set the Universalist Church in the forefront of service for humanity. Our primary task is to see that the Universalist Church develops a sense of responsibility among its own members and helps them to realize to the full their opportunity. In this complex modern world of ours we must gird ourselves for the great task of helping men and women solve the problem of living rightly. I wish Arthur Nash could go everywhere proclaiming our great message that not only is man divine but that men will live divinely if given the opportunity.

"To drift is the most dangerous tendency of modern life, whether for the individual or in society. We are drifting toward war because we fail to realize that we can not let the causes of war go on without producing war as the result. If we would not drift toward some world catastrophe that will be the cemetery of our civilization, we must go out and work to remove the causes out of which such a catastrophe may grow.

"We are a small Church, but if we give ourselves, even to the point where we may cease to be a Church, we shall find that great secret of life which is found in being lost. We set ourselves to the task of making a Universalist Church not as an end but as a means to the larger life of humanity. We must give not merely our money but ourselves. Universalism is a challenge to take ourselves seriously."

The Rev. Roger F. Etz, Secretary of the General Convention, pointed out that the records of his office furnished convincing proof that in recent years Universalists everywhere are seeing their opportunity and meeting their responsibility as never before. "During the past five years we have not only carried through the Million Dollar Campaign but trebled the amounts which the churches paid in quotas and doubled their contributions for missions. The laymen came to New York petitioning to be used. The Trustees said, 'God bless you! Go ahead!'

"The financial program is not fundamental. If we raise a hundred million dollars and lose our spirit, we shall be worse off than before. When we talk, therefore, about a million dollars in five years for four great immediate objectives, we are only asking for the means to carry forward great missionary enterprises and to go forward to meet the challenge to us as a Church to grasp the larger possibilities that are before us."

Secretary Etz was followed by Dr. John S. Lowe, General Superintendent, who began by reminding his hearers that five years ago the morale of the denomination was at a low ebb, when churches and Sunday schools and other organizations were steadily losing ground, and when there was a widespread feeling that the Universalist Church had shot its bolt and that the time had come when it had better consider going out of business. In the midst of this disheartenment a group caught the vision of a world Church for world service. They saw only a little of it then, but they and other Universalists have been living into a growing understanding of it as the years have gone by. Five years ago there were many who said, "We can't," and a few who said, "We won't even try," but, not merely in spite of the doubters but ultimately with their eager help, we did it. The net result was a complete reversal of morale, out of which grew a dynamic sense of power and the consciousness that we are not through but only beginning.

"One great task always means the beginning of another and greater one that must be done. The Providence Convention recognized that and said, 'Let's go on!' Now going on means that you are to lead by your devotion and enterprise. You have been called here not to be asked for money but because we believe in the Universalist Church and believe in you. We have called you here to give yourselves, that together we may take the Universalist Church to humanity and the world."

"Men, what we are going to do about it?" was the first question of Arthur Nash. He told of an Irish lad in his own city who had fallen in with evil companions and finally been killed in an attempted hold-up, and then of how his old mother was discovered at daylight crawling up the more than three hundred steps of a Catholic church, trying to save her boy from the wrath she feared, and how a religious liberal described it to him as a horrible spectacle, and rejoiced in the fact that he did not believe in a God like that. I asked him if he was quite sure that that poor woman did not have something that we liberals had lost. We are proud and thankful that we possess a loving Father, but what are we doing about it? We know that we are children of God, but how far are we living that faith for the sake of all God's children? We are not here to discuss a program but to commit ourselves to a great task, and the question before us is essentially how to get that task done.

"We ought to realize that life is not an affair of getting, but of giving. We have stressed our independence. Now we are coming to understand a greater and finer word—interdependence. We have been very jealous for our personal liberty. Now we

are getting bigger than that and are realizing our personal responsibility. No man, unless he has accepted responsibility and realized interdependence, has any right to personal liberty.

"For what am I being asked? Not money. I am being asked for myself and all that I am. Not how much should I or can I give, but how much dare I withhold when the appeal is made to me to go out with Christ to build his kingdom here and now. Only by giving can we get. We are not called here to lay our money down and walk out, but to walk up to the altar and lay ourselves down."

Mr. Nash was followed by A. Ingham Bicknell, Treasurer of the General Convention. "As a minister's son," said Mr. Bicknell, "I remember that there was laid upon my father first of all, of course, the task of preaching Sunday and caring for the other spiritual needs of his congregation. But in addition to that, whenever there was need of money, the trustees would say, 'You go out and raise it.' As a boy that did not seem to me a square deal, and it seems still less so now. Dr. Lowe is our spiritual leader, Mr. Etz is our executive official. They have started this campaign in magnificent fashion. It is for us to carry on. I rejoice in the fact that we have a program in which there are details unacceptable to everybody, because it is high time that we who have prided ourselves on individuality and independence learn to do team work. And we are learning. Already, as you have been told, we are spending four times as much for home missions and twice as much for foreign missions as a few years ago. Five years ago we did not feel we could raise a million for ourselves. Now we are sure we can raise a million for the service of humanity.

"To lead us in this campaign for a greater Church and for wider service we have drafted a busy professional man who has for many years been one of our most loyal and consecrated laymen. I take great pleasure in presenting to you the chairman of the National Committee, Judge Robert W. Hill."

Any man might well have been proudly humble and deeply grateful for the reception given Judge Hill. It obviously pledged complete loyalty on the part of every man present.

"I have no speech for you, to-day," he said, "because my heart is too full for words. You have heard these superb and thrilling messages that came from the hearts of the leaders of our Church. What I want to say to you is that I am sure the hour has struck for the Universalist Church to find itself. Not to strengthen or glorify itself as an organization, we are far beyond that. The time has gone by when that seemed a worthy goal for Universalists or Universalist churches. The time has come for us to work together for the great common purposes of our faith. Raising a million dollars is only an incident of the task before us. We are going out to educate our Church to its opportunity, to quicken its spirit, and to unite its members in service to the world. This program is big enough to be worthy of the men here to-day and of the men and women you represent."

The printed word is a poor medium for the living spirit. Seldom, if ever, in our history has any group listened to more vital messages, and nothing could be finer or more inspiring than the way in which the men present pledged themselves to the common task.

The story of this meeting will not only be told in many churches, but will repeat itself in many other cities. Already plans are being made for a meeting in New York and another in Chicago.

Chairman Hill announced that the rest of December and perhaps a part of January would be given to organization and intensive preparation, and that from then until Easter Universalists everywhere would be given an opportunity to become a part of this great forward movement.

* * *

PROGRAM OF THE WORLD ALLIANCE

FOLLOWING is the Statement of Convictions and Program of the World Alliance for International Friendship through the Churches adopted at the annual session at Buffalo:

"The World Alliance for International Friendship Through the Churches at its ninth annual meeting, Nov. 11-13, at Buffalo, New York, keenly aware that God is our father and all men our brothers, expresses the conviction that war is a colossal sin to be relentlessly condemned and eradicated from our common life. We believe that the supreme task of the Church is to make the Spirit of Christ regnant in all the relationships of life, both individual and national, and to organize the world on a Christian basis. We note with satisfaction and encouragement the disposition of both Churches and Governments to outlaw war and we address ourselves with renewed energy to the accomplishment of this great task.

"We rejoice that the nations of the world through their delegates assembled at Geneva have officially taken a first step toward the outlawry of war. It is the first time in the history of the world that Governments have branded aggressive war as criminal. Whatever difference of opinion there may be as to certain provisions of the Protocol or to the particular sanctions it may recommend for enforcing its provisions, we all agree that it is a most hopeful sign that at last Governments are trying to find a way to outlaw war and substitute for it judicial and peaceable methods in the settlement of international disputes. While thus far our nation has had no part in this great enterprise, yet we would recommend to the people of America that they give the Protocol thorough and sympathetic study, and that they urge upon our Government co-operation as far as possible with any movement looking toward world peace that may grow out of the provisions of the Protocol.

"As recently as Oct. 24, President Coolidge declared in a public address, 'We propose adherence to the Permanent Court of International Justice under any desired conditions or limitations which may seem practical, and which it can reasonably be anticipated would be agreed to by other nations.' In accord, as we believe, with practically unanimous sentiment of the Churches of the United States, we strongly urge that the Foreign Relations Committee report the matter out; that the United States Senate ratify promptly the proposal of President Coolidge of adherence of the United States to the Permanent Court of International Justice, and thus give positive testi-

mony to all other nations that our own nation favors judicial investigation and arbitration rather than war as its method for the settlement of international disputes. We furthermore call upon all patriotic citizens to unite with us in the demand upon the Senate for speedy favorable action upon this proposal of the President.

"We are encouraged by the fact that the Governments of the world are recognizing that the increase of armaments is one of the most serious menaces to the peace of the world. We are further encouraged by the fact that the calling of a conference of all the nations of the world to consider the reduction of armaments is one of the chief proposals of the Protocol adopted at Geneva. If such conference is convened we call upon the Government of the United States to accept the invitation to be represented, and, should such conference be delayed, we urge upon the President of the United States to proceed with his expressed purpose to issue such invitation in the name of the Government of the United States.

"To the fulfilment of these three great ends the World Alliance addresses itself for this coming year."

* * *

LIVE UP TO WHAT YOU PROFESS

To the Editor of the Universalist Leader:

I notice in your issue of November 15 a splendid editorial on the subject of the value of religious journals, which closes with the suggestion that the "many virtues of the *Universalist Leader* be blazoned abroad and that a tiny mantle of charity be dropped over its few and inconspicuous defects." I think the editors would do well to apply this policy in the treatment of our Universalist ministers.

Edward A. Lewis.

Stamford, Conn.

* * *

THE MINNESOTA STATE CONVENTION

Thomas J. Farmer

The fifty-ninth annual session of the Universalist Convention of Minnesota and its auxiliary bodies met at St. Paul's Universalist Church, St. Paul, Thursday, Oct. 10, at 9 a. m.

The new pastor, the Rev. Harry E. Nelson, welcomed us to the church and city and all through our stay there the welcome was felt.

The Convention was presided over by the president, Stanley S. Staring, The work of the first morning was largely routine, reports, the appointing of committees, etc. We were fortunate to have with us Rev. L. R. Robinson, our Mid-West Superintendent until very recently, now pastor of the church at Racine, Wis., who recalled his sixteen years of work in our denomination, three of which he spent as pastor of St. Paul's Church. The Fellowship Committee reported the transfer of the Rev. Stanley Manning from our state to Maine, the reception into our fellowship from Ohio of the Rev. John Foglesong, and the beginning of the pastorate of the Rev. Harry E. Nelson.

A new departure at this Convention was the Ministers' Conference under the leadership of Mr. Foglesong. Consideration was given to missionary endeavor and a greater emphasis upon the spiritual mission of the Church through the Christ Crusade.

At eight o'clock Thursday evening the Convention again assembled. We were fortunate in the presence of the choir from the Church of the Redeemer of Minneapolis. The Rev. Ellsworth C. Reamon preached the occasional sermon, his subject, "Reviving Universalism." The communion service followed. The collection for the Gunn Ministerial Relief Fund was $82.77.

The Friday morning session was devoted to business. The report of the Committee on Business was read by Mr. Adams of Rochester. Aside from the regular and usual recommendations, one of particular importance and from which we hope for far-reaching effects, was one providing for the establishment of a Speakers' Bureau. a grouping of laymen who will respond to calls and visit various fields, encouraging faltering societies and hoping to establish new fields. This was in response to a plea of Dr. Shutter that such a movement be established.

It was moved that a mid-year get-together be arranged by the Executive Board to further and sustain the progressive work of the Convention.

The following officers were elected: President, Stanley S. Staring, Minneapolis; vice-president, W. V. Towle, St. Paul; secretary, Rev. Thomas J. Farmer, Minneapolis; treasurer, Hon. William P. Roberts, Minneapolis; trustees, Rev. M. D. Shutter, D. D., Minneapolis; E. H. Scofield, Minneapolis; H. S. Adams, Rochester, George D. Goodrich, Anoka, F. B. Case, Rochester, Charles B. Beery, Minneapolis, F. W. Adams, Owatonna. The place of next Convention, Anoka. Preacher of the occasional sermon, Rev. John Foglesong, Minneapolis. Committee of Fellowship, Dr. Shutter, Mr. Frank Hart, Rev. T. J. Farmer, Mr. F. B. Case, Rev. J. F. Foglesong.

The Convention adjourned with a feeling of encouragement and determination to make the new year a banner year for Universalism in Minnesota.

The Convention of the Women's Universalist Missionary Association was called to order promptly at 2.30 p. m., Thursday, Oct. 9, with Mrs. Shutter in the chair in the absence of Mrs. E. E. Sidnam, the retiring president. The treasurer reported that all the pledges had been paid. Encouraging reports from the various churches were read. The chairman then called attention to the fact that the Minnesota Association is just twenty-one years old. Friday, Oct. 10, at 12 o'clock, the regular Convention breakfast was enjoyed by a large number, with Mrs. Arthur Edwards as toastmistress. At the afternoon business session Mrs. Shutter expressed the hope that something might be done to celebrate the society's majority. This was realized, as a large number of $21 subscriptions were received for our work. Dr. Lyman Ward of Camp Hill gave an interesting and inspiring talk on his work at Camp Hill.

The Young People's Christian Union met Saturday at 2 p. m. Conferences were the order of the afternoon session. At 5 p. m. came the business session, the hearing of reports, and the election of officers, as follows: President, Jack Koeser, Minneapolis; vice-president, Margaret Vance; secretary, Alice West; treasurer, Emerson Wulling. The banquet came at 6.30 p, m., the national president, Mr. Reamon, toastmaster. The principal address was by Dr. Elliot, pastor of the St. Paul Unitarian Church. A venture of the year will be a Flying Squadron, who will visit the State Unions and do general missionary work. At the banquet $200 was raised and will be used for work in Minnesota.

The meeting of the Sunday School Association was called to order by the state president, Mrs. Agnes W. Savage. Prayer was offered by the Rev. Thomas Farmer. The delegates present from Anoka were four; Church of the Redeemer five; St. Paul two; and Tuttle eight.

After the appointment of committees by the president a recess was taken until 8 o'clock, when the Convention was again opened by Mr. Foglesong. Prayer was offered. Miss Perry gave a solo. Mr. Foglesong read the Scripture lesson and this was followed by a few moments of fun furnished by the people of the Tuttle Church. The "Project," as they called it, was well worth while and in addition to the amusement part gave a series of suggestions relative to the work of the Church.

Officers elected were: President, Rev. Harry Nelson, St. Paul; first vice-president, Mrs. F. E. Covell; second vice-president, Mrs. George McCauley; third vice-president, Mrs. F. B. Case. The secretary-treasurer was elected for two years last year and consequently held over for another year.

The meeting was then adjourned to meet at Anoka in 1925.

Understanding Our World

Communism and Revolution a Menace to Labor's Progress

Dealing tenderly with a statement which I recently made on the outlook of the Labor Party towards the Communists, the *New Leader* says: "For our own part we prefer to ignore them." That would be the easiest way and would be the best if now it would be effective for its purpose. But the Tories and the Liberals will see to it that it is not effective. The use they are making of the Communists has cost the Labor Party such a heavy price that we can not, by leaving the Communists alone, further imperil the present position and future triumph of the Labor Party.

No denunciation which Labor leaders have had to suffer would be a sufficient reason for settling questions of relation and attitude towards any party. We have grounds more relevant than this, and we are convinced that the successful emergence of Labor in the struggle for political authority will not take place until the public mind is purged of the mistaken impression that the Communists form part of the Labor Party, or that at least the party entertains a measure of approval of Communist objects, method and policy.

We can not afford longer to endure the confusion which has fastened on the mind of the public. However absurd may be any alien idea which Communists loudly applaud, that idea can be adroitly fastened upon Labor as though it were our official policy.

I make no complaint about any "foreign interference" with Socialist policy in Britain, and I agree that a truly International movement is essential to International advance, but our weapon must be of the British brand and not the Russian or any other. Each country can provide itself with methods which can be best adapted to a common end.

In many other countries our Parliamentary system is either unknown or but crudely developed. We have induced one-third of the active electorate to march our way to the ballot box. We must destroy the fatal idea that they must now turn round and march away from it to some untried and dangerous expedient, frantically applied in other lands where our method is yet impossible.

In countries where no democratic weapon answering to the votes possessed in this country is in existence, a class struggle for the enthronement by force of one class over another may be condoned or even approved, but in this land, where the wage-earners possess 90 per cent of the voting power of the country, agitation to use not the power which is possessed but the power of a risky dictatorship, is a futile and dangerous doctrine.

Our work for the present is, therefore, the work of conversion and not coercion. We must advance by consent and gather power which will endure because people have signified their approval of our conceptions of national law and social needs.

The organization by any one class of forms of force outside a Parliamentary system, where that system exists, provokes and invites a corresponding organization of force by other classes. Any such line of action makes not for prosperity or settlement, but for friction and conflict. The war becomes not a fight to eliminate suffering or wrong. It becomes a civil war, and cruel and ruinous conflicts between classes and interests take the place of peaceful co-operative action.

Phrases with a brotherly flavor, such as "we are all working for the same end," and "the Communist is the Left Wing part of the movement," create the risk of obscuring the issue. A Communist is no more a Left Wing member of the Labor Party than an atheist is a Left Wing member of the Christian Church.

The Communist Party presupposes the futility of appeals to public intelligence, asserting that electors even under a wide franchised democracy do not vote on a basis of intelligence, and can be stampeded into maintaining what is said to be a form of dictatorship by the exploiting classes.

The Communist doctrine asserts that the machinery of democracy is one of the concessions offered by the exploiting classes to the public at large in order to prevent a resort to methods of direct action, and that whenever the democratic apparatus should threaten to operate in a truly democratic way, regardless of capitalist interests, the democratic machine would be either subverted by ultra-constitutional authority or battered out of existence by openly anti-democratic means.

On this basis the view is founded that as soon as the Labor Party in Great Britain reaches the point of using the democratic machine to bring about Socialist measures, that machine will be adjudged by Capitalists to have served its day, and a new form of Capitalist dictatorship will be found.

The alternative for the present dictatorship of the Capitalist, says the Communist (and the only conceivable alternative), is a dictatorship of the working classes. A transition period is always spoken of as existing between the period of Capitalist exploitation and the complete substitution of that system for a system of communal ownership and control of national resources.

The Labor Party believes that between the alternatives of starvation and suffering imposed by Capitalist tyranny and starvation and suffering imposed by the wrecking of our social system by revolutionary means, it is possible to amend our social system in a practical manner, and alter its authority and control in such a way that equity shall be the foundation-stone of the social order.

In pursuing that path, the Labor Party has no alternative but to regard as its enemies, under whatever political uniform they may masquerade, those whose efforts are bound to produce disruption and suffering for the workers of Great Britain. Conservatives and Communists alike come under that head, and for that reason I have expressed the opinion that the Communists are no less our enemies than the Conservatives.

The Labor Party disbelieves in revolutionary methods, not because it is afraid of political strife, not because it has any desire to maintain the existing order of capitalist society, but because it is convinced that a policy of revolution would be ruinous, judged by every standard of morals, and would be futile, because it would not work.

It would not work for these reasons: that a revolutionary England—whether its revolution occurred as an isolated phenomenon in international politics, or whether it accompanied simultaneous revolutions in other countries—could not expect the friendly support of those countries abroad who supply our imported food or who buy our manufactured products. Without any question of international intervention in our affairs during such a period, Great Britain would rapidly be starved into complete exhaustion and helplessness. The prospects of unemployment in our industries during such a period are too hideous to contemplate.

The more closely these two doctrines are examined, the more deeply are they seen to differ from each other. The revolutionary who sees in the operations of democratic machinery nothing more than a postponement of working-class emancipation, must inevitably regard the Labor Party as an enemy, inasmuch as that party is determined to secure reforms by democratic and constitutional methods.

In his pursuit of that enmity he must, in faith to his own beliefs, do everything to disintegrate and discredit the party guilty in his eyes of such a postponement. The Communist Party has cunningly observed these considerations, and has done everything in its power to reduce the growing credit of the Labor Party. Knowing clearly the press weapon which could be turned upon the party in the event of that party being suspect of being tarred with the Communist brush, it has at all times endeavored to create in the minds of the public a sense of its connection with the Labor Party, whilst actively pursuing the policy of disruption.—*J. R. Clyne, M. P., in New Leader, London.*

Home and Children

THE PATH

A path means something—
It goes somewhere.
I saw one winding
Trodden there,
High on a hillside,
As my train went by,
And it seemed to lead
From earth to sky.

The train went by
And I'll never know
What feet tread there
Or why they go.
But I remember
How it wound through
A ribbon of brown
Through green to blue.

And I sent greeting
As I passed—
I wished the train
Wouldn't go so fast.
"Good luck," I said, "and
A pleasant day
To any one
Who goes that way!"

Louise Driscoll in New York Times.

* * *

OUR FATHER'S GIFTS OF FOOD, CLOTHING AND SHELTER

Mrs. Arnold S. Yantis

BOBBIE and Bessie, whose real names were Robert and Elizabeth, had always lived in a great city.

They had never gathered wild flowers in the woods, or watched a father and mother robin building their nest. They had never seen the bees gathering honey from the flowers, or watched a moth coming out from its cocoon, or ants making their funny little houses.

They didn't even know that the milk which they drank every day came from a kind old cow.

And then a wonderful thing happened!

Father and mother went away on a long trip, and took Bobbie and Bessie out into the country to spend a whole month with Uncle John and Aunt Kate on a farm.

When the children sat down at the breakfast table the first morning at the farm, Aunt Kate said, "Now, Bobbie and Bessie, bow your heads while Uncle John asks grace."

"Our Father," said Uncle John, "we thank Thee for this bread which Thou hast given us, for this clothing which we wear, for this home which shelters us, for the sunshine and the rain, for our day's work and the rest which comes after it, for the joy of having these dear children with us who have come to us from their city home. Help us all to be worthy of these gifts, and to remember that they came from Thee. Amen."

"Aunt Kate," said Bessie, while she was wiping the dishes after breakfast, "what did Uncle John mean when he thanked God for giving us our clothes and our food and this house? My mamma made my clothes herself, and she bought Bobbie's at the store. It was you who cooked the breakfast and Uncle John bought the food. And this house used to be grandpa's didn't it, and he gave it to you, didn't he? "

Just then Uncle John came in and said, "I've got to drive out to the mill to get some flour, and over to the lumber camp to see a man about cutting my timber. Who wants to go with me?"

"Oh, we do, we do," said Bobbie and Bessie.

They climbed into the little Ford car in great excitement for their first ride out into the real country.

"See the men cutting grass out in that field," said Bessie.

"That is wheat," said Uncle John. "Do you see how the machine not only cuts it but stacks it into piles? As soon as it is dry the threshers will come and thresh out the wheat. A little farther out we will see threshers at work and you can see just how the wheat kernels are separated from the chaff and come out whole and clean."

"Oh, won't that be fun?" said Bessie.

"Uncle John, are those sheep out in that field?" asked Bobbie. "They look like some in my picture book."

"Yes, we'll stop a minute. That is my pasture and the sheep will come if I call them." Uncle John called "Ka day, ka day," and to the great delight of the children the sheep came so close they could pat them.

"How soft and woolly they are," exclaimed the children.

"I think there are two lambs in the other pasture that you children may have for your own," said Uncle John.

"Oh, goodie, Uncle John, thank you," cried the children.

"I'm going to name mine Bo Peep," said Bessie.

"I'm going to name mine Boy Blue," said Bobbie.

"Do you know," asked Uncle John, "what the wool is used for?"

"Don't they make it into blankets?" asked Bobbie.

"Yes, and into many other things, too," said Uncle John, as they climbed again into the car. "Your suit, and Bessie's winter dresses, your cap and warm winter gloves, are all made from wool which once grew on the back of a sheep."

Uncle John told the children stories about how when he was a little boy his mother had helped to clean the wool, had done the carding and spinning and weaving, and had made all the clothes for the family.

"Tell us about my summer dresses, too," said Bessie. "Did they grow on some animal's back?"

So Uncle John told the children about the great cotton fields in the South, and explained how the cotton was picked and baled and shipped to the big mills.

"Oh, yes," said Bobbie, "and I have seen it made into cloth. My father took me to Manchester, N. H., once, and we went into the great Amoskeag mills. We saw the cotton spun into long threads,

and we saw the great looms weaving it into yards and yards of cloth like Bessie's dress."

"When we get home," said Uncle John, "I will show you grandmother's spinning wheel.

"Aunt Kate has a linen dress that came from a plant called flax, and she has a silk dress, too. Who knows where the silk comes from?"

"Tell us, Uncle John," said Bessie.

So Uncle John told the children about the tiny silkworms that spin the silk, and promised to show them some pictures of the moths and caterpillars that afternoon at home.

"Here's the old saw mill," said Uncle John. "You children may watch the men at work there, but don't get too near."

Bessie and Bobbie watched with wonder the transformation of great logs into long, clean, sweet smelling pieces of wood.

"I think I'll be a carpenter some day," said Bobbie, "and build pretty houses out of wood, for nice people to live in."

"I think it's too bad to cut down those lovely great trees," said Bessie.

"But just think of all the things they make out of them," said Bobbie, "houses, and ships, and furniture."

"And wood to burn in the stove to keep us warm and to cook with," said Bessie.

"The trees give us medicines, and dyes, and rubber, too," said Uncle John, who had come up behind them, "and they give us paper, and spices, and nuts, and fruits. Even our coal was once fossil wood. They give us shade too, on a warm day like this. We will sit down under this big one and see what Aunt Kate has put up for our lunch."

On the way home Uncle John told the children about the days when people lived in log cabins, and depended on the trees for shelter, and warmth, and a large portion of their food. He also told them of those earlier days when primitive man used a club for a weapon, ate from dishes of wood, and made his canoes from bark and hollow logs."

"Why, the trees are our really, truly friends, aren't they?" said Bessie.

"I guess we couldn't live very long ourselves without the wheat, and the cotton plants, and the sheep, and the trees, and all the other things that God makes grow, could we, Uncle John?" asked Bobbie.

"Indeed, we couldn't," replied Uncle John. "Here is the mill. Jump out if you want to see how the flour is made which Aunt Kate uses for her bread."

Bobbie and Bessie watched with deep interest the great rollers grinding the wheat into smooth white flour. Some of the flour was brown, and the miller explained that that was made from the entire kernel of the wheat, while the outside of the kernel was taken off when the white flour was made, and became bran.

"I like brown bread best," said Bessie.

Uncle John carried out two sacks of the white flour and one of the brown, and put in the back of the car.

"To-morrow or the day after," he said, "you will have some of Aunt Kate's bread made out of the very flour you saw made in the mill to-day."

"Perhaps she will let me make some bread out of it, too," said Bessie.

At the supper table Bobbie and Bessie told Aunt Kate all about their wonderful day. "We saw real, live, sheep," said Bessie, "and we patted their heads and we are going to have two lambs for our very own."

"Uncle John told us how grandma carded and spun and wove the wool, and made blankets and clothing out of it," said Bobbie.

"The best fun of all was seeing the wheat grow all yellow, waving in the wind, and then to see it threshed, and ground into flour to be made into bread like this," said Bessie.

"Back of the loaf is the snowy flour.
Back of the flour is the mill.
Back of the mill is the wheat and the shower,
And the sun, and the Father's will,"

softly quoted Aunt Kate.

"We saw the men cut down the big trees too, and saw them up into logs, and in the saw mill they sawed the logs into great slabs of wood, to build houses out of," said Bobbie.

"Was this house once trees growing out there in the woods?" asked Bessie.

That night when Bobbie and Bessie went to bed, Bessie said, "I know now what Uncle John's prayer meant this morning, and I'm going to thank God too, for giving us the sunshine, and the rain, and the wind, and the soil, so that wheat, and trees, and grass can grow."

* * *

TRIFLES

It seems as if to some persons there were no trifles. They take serious things seriously of course. They toil energetically, ardently, in pursuit of the greater objects of their lives, and they may or may not attain those objects. But they bestow the same energy and the same ardor upon slighter matters. They take their recreation, they follow their lightest sports, with set lip and earnest eye. Their talk is always solemn, always positive, always leading somewhere. They can not understand a different attitude in any one.

Then there are people who go to the other extreme and make a trifle of the most important matters of the world. They are always gay, always light-hearted, no matter what misfortunes befall them. They brush off mishaps and difficulties from their souls as they brush off dust and straws from their garments. Even great troubles are somehow evaded or looked at from their trifling aspect till they seem insignificant.

Such people do not accomplish great things in the world. There are days when they irritate us, when they make our own accomplishment seem as trifling as theirs; but as between the two extremes it is perhaps more agreeable to live with the triflers than with those to whom life is a thing of too ponderous earnestness. There is a certain charm about daffing the world aside and bidding it pass.

In this matter of trifles as in many other things the mean is as desirable as it is difficult to hit. When there is real work to be done drop the trifling mood. Give every ounce of ardor that is in you to doing the work that is to be done; every ounce will not be a bit too much to get results that will endure and satisfy. Then when the work is done be ready to trifle with the lightest. Lie in the sunshine, relax your whole soul, give yourself up to that pure-hearted jollity which is the best preparation for great achievement when the time comes. From one aspect or another everything may be seen as a trifle; yet it can not be denied that when we stop and think to the bottom of the merest trifle it may be enormous in suggestion and significance, may lead to the end of the world.—*Youth's Companion.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

These Eventful Years

Published by the Encyclopedia Britannica, Inc. Two volumes, $11.50.

At least two pitfalls lie in wait for him who has the temerity to try to review "These Eventful Years." There is the temptation to make the review a list of the famous contributors, and there is the temptation to indulge in extravagant praise. But even if one should yield to both temptations he would not be alone, for many reviewers have succumbed to the first temptation and almost all to the second. Extravagant praise is warranted in this case if ever it is, for we know of few works more admirable in conception or more satisfying in execution.

The attempt to give a picture of our times, inclusive, fair, is a stupendous task. To avoid propaganda or at least to counteract one man's propaganda with another's, to enlist the support of the most notable writers of all countries, to assemble and present the material in coherent fashion—what more trying enterprise could be found for a modern Hercules? The volumes are not in any way connected with the Encyclopedia Britannica, but, as Franklin Hooper, the editor, freely admits, they could not have been published had it not been for the organization which the Encyclopedia has built up in the century and a half of its existence and for the reputation which it enjoys throughout the world.

It will be necessary to ignore some contributions altogether, and to refer but briefly to others. To only a few can detailed attention be given. Of these that which seems to us most to deserve comment is J. L. Garvin's two hundred page outline of the last two decades. Always the selection of contributors is wise, but here it is most excellent. One doubts if there is anywhere a writer who could equal the editor of the London *Observer* in his presentation of a general review, a review which makes the other contributions assume their proper proportions. Garvin writes penetrating analysis and revealing summary in a style of perfect clarity, illuminated by forceful, revealing metaphors. As portrayed by his pen, the world drama assumes the subtlety and inevitability of a Greek tragedy. It becomes the most exciting narrative in the pages of the world's literature.

The record of pre-war diplomacy transcends its myriad intricate details, each described in precise brevity, and becomes a gigantic, impressionistic picture of monstrous forces beyond the power of man to control. From the moment the Japanese victory over Russia marked a new trend in international relations to the hour when the German Emperor, present at the opening of the Kiel Canal, learned of the Serajevo murders, we see these forces at work, now in the Balkans, now in Africa, now in Asia. We see the difficult straits of Austria, the incredible stupidity of the Kaiser, the resulting alienation of Russia, the rise of a new sentiment in France. At last world-policy ends in world-explosion.

Garvin with the same vizualizing accuracy follows the mad days of July, 1914. The chapter on the war evidences amazing understanding of military strategy. Yielding full credit to German military genius, he describes and evaluates the planning and conduct of the campaigns. One sees the war as a skilful matching of men and resources, and the fascination holds one. But, pausing to think, the reader cries out, alarmed that he has been deluded into regarding as a game this damnable holocaust with its immeasurable misery for millions of bodies and millions of souls.

For the treaty of Versailles Garvin shows unrestrained distaste. "Germany proper," he says, "was mutilated on every side as none of the larger races, white, yellow, or brown, had been for generations." "Public conscience was dead; in the end President Wilson's 'Fourteen Points,' his 'Four Principles,' his 'Five Particulars,' had about as much influence upon the territorial and financial settlements as the Sermon on the Mount and other detailed formulations of Christian ethics exercise upon average conduct. Morally the peace of exhaustion followed the war of exhaustion." "At each turn the gods allow vengeance; but they do not forgive it. The future of the world and its people, between thirty and fifty years hence, is not to be read; but it is certain that what the Germans forgot in 1871, the Allies did not remember at the end of June, 1919."

In his closing chapter Garvin brings his record down to February, 1924, turning from one country to another to discuss its fortunes. His far from hopeful view of the League of Nations is unfortunately justified. He argues for the inclusion of Germany and Russia, and suggests a way for the United States to co-operate. Though the situation at the time he wrote seemed more hopeful than it had for some time been, he nevertheless finds the future dark beyond comprehension. The dragon's teeth have been sown, and all over the world the ominous crop of armed men has sprung up.

Amplifying the account which Garvin gives of the war, some eleven writers have discussed particular phases. Professor Hayes of Columbia, writing on the causes of the war, places more than customary emphasis on the part played by nationalism and popular feeling. To those interested in strategy General Maurice's two chapters will appeal. The great enigma of the war, the Battle of Jutland, is still further confused by statements from the pens of the German and British admirals in command. To us General Ludendorff's chapter and that contributed by Admiral von Tirpitz are the most significant in this section. These arch-fiends of ten years ago talk a language so strikingly like that spoken by our own generals and admirals that we immediately feel at home.

Bertrand Russell's blandly pessimistic view of the future appears under the title, "Government by Propaganda." Philip Snowden, writing on industrial unrest, is less depressing, and displays considerable faith in constitutional government. Chapters on the League, on reparations, on financial matters, also look toward the future. The real prophet is H. G. Wells, who boldly writes "A Forecast of the World's Affairs." Mr. Wells, commendably restraining his effervescent imagination, makes reasonable suggestions about the enduring power of nationalism, the possible conflict between France and England, and, as his most daring hazard, the rise of a new civilization in Asia. Strangely, he fails to consider any of the weird developments foreseen by Haldane in his "Daedalus."

To each major country a chapter is given, and it is most difficult to select any one of them for special comment. Maximilian Harden, writing on Germany since the war, gives much significant information, but so do Wellington Koo, writing on China, Plunkett on Ireland, Thomas on France, Nitti on Italy, and Hanihara on Japan. Georg Brandes, famous critic, contributes a chapter which ranks among the most interesting because of the paragraphs devoted to a survey of Scandinavian literature.

Literature is not neglected, however, in the work as a whole. Dr. Canby, editor of the *Literary Review*, writes the general summary, with John Gould Fletcher commenting on poetry. Clive Bell on art and Henry Finck complete the survey of culture. Lawrence Perry writes on sport, which is not to be neglected in a work of this kind. Freud himself describes the progress of science, while Madame Curie speaks as authority on radium. J. Arthur Thompson was the inevitable man for the chapter on science, and it is not surprising to find Shailer Mathews writing on religion. Viscountess Rhondda on the political awakening of women and Professor Carver on prohibition call to mind two important developments of our time.

When nearly one hundred men and women are asked to write for a single collection, one may be sure that the quality will be most uneven. This is of course

true of "These Eventful Years," but the percentage of excellence is exceptionally high. Each contributor at least knows what he is talking about, and while only a few write brilliantly the vast majority write clearly. The impression the two volumes leave is indeed that of years eventful, years chaotic, years memorable, years about which future historians will wage many a battle of books.

* *

Israel Before Christ

A. W. F. Blunt. Oxford University Press.

Modern scholarship has changed our idea of the entire Bible, but it has had a far more revolutionary influence on our concept of the Old Testament than on our concept of the New. Nevertheless, the results of historical criticism of the Old Testament are not generally known and are rarely to be found in a form readily understood by the layman. In a very brief but altogether excellent volume Mr. Blunt has done much to remedy the defect.

From the patriarchal period to the Roman rule Mr. Blunt traces the history of Israel. He uses the contributions which archeologists have made to our knowledge, draws upon all the varied sources of information concerning Old Testament times, and avails himself of the achievements of critical study. In particular he is careful to show under what circumstances the various books of the Old Testament were written or compiled, an extremely valuable study, fitting us for a better understanding of the Bible. Persons unfamiliar with the critical treatment of the Old Testament may hesitate to accept some of Mr. Blunt's statements, but they will find them well documented. Ministers who studied the subject some years ago may be interested in surveying briefly current attitudes.

* *

The Bible and Common Sense

By Basil King. Harper and Brothers. $2.00.

Mr. King, well known as a novelist, makes certain propositions, rather commonplace on the whole, but presented with a sincere dignity that redeems them. Endeavoring to tell what the Bible means to him, he succeeds in formulating a view of the Bible that is neither that of conventional piety nor that of conventional scholarship. Without being of much value for some people, his book will be of considerable value to those who are still struggling to give the Bible the place in contemporary life which reason and reverence would demand for it.

In his first chapter he unfortunately selects for subject the purpose of the Bible. Since this suggests that the Bible was written from cover to cover with a single purpose in view, it distorts the facts. On the other hand, when he says that the purpose of the Bible is to help us know God, he indicates why we should read it though not why it was written. He treats inspiration from the standpoint of an artist, the way in which that subject can best be treated. He concludes that the Bible is the word of God because it contains eternal truth. Discussing the Bible and dogma he makes the suggestion that dogma is good and necessary for some temperaments but bad for others.

Underlying the book is enough scholarship to prevent gross error, but scholarship is not its dominant note. It is simple, direct, and above all personal. Approximately an hour is necessary to read it, and for many people the hour will not be misspent.

* *

Except Ye Be Born Again

By Philip Cabot. The Macmillan Company. $1.50.

Of the many interesting articles the *Atlantic Monthly* has published, none has attracted more comment than "The Conversion of a Sinner," which was published a year ago last August. Its author, a Cabot of Boston, recorded with perfect openness the sterility of his past life as a successful business man and the experience of conversion which had come to him. This essay forms the basis of "Except Ye Be Born Again," but is variously expanded and amplified. The theme is simple: "It is clear to me that the true remedy—in fact, the only one—for the ills from which we suffer is a revival of our faith in God."

In its present form the story of Mr. Cabot's experience and his moralizings thereon exhibits an interesting aggregation of paradoxes: the practical man trying to become mystic, the converted man still worldly-wise, the conventional Unitarian become unconventionally Orthodox. Without the literary ability of St. Augustine or the chronicler of Paul's conversion, Mr. Cabot is nevertheless sure of what has happened and he sets it all down. Like any other personal record, it has its interest and its value.

* *

What Ails Our Youth?

By George A. Coe. Charles Scribner's Sons. $1.25.

Professor Coe is very kind, saying few harsh words and many commendatory ones. He tries to analyze the situation, attributing the existence of this problem to the growth of science and invention, to the changing status of women, to the diminishing emphasis upon the home, and to the ailments of our industrial system. Very trenchantly he criticises education, calling for changed concepts and changed methods. He defines a good education, specifying ten points. Writing on religion, he is prone to see it simply as social force, but within that limitation he strikes strong and well directed blows. In his last chapter he commends "our critical youth," using the recent discussion of war in certain groups as an example of their objectivity and determination. He concludes, "The best policy is to increase the number of critical youth as fast as we can."

* *

Religio Journalistici

By Christopher Morley. Doubleday, Page and Company. $1.00.

We have some remarkably clever young men writing for the newspapers just now, but Christopher Morley is almost the only one who adds erudition to cleverness. He writes agreeably on any theme, pointing his pleasantries with echoes of the seventeenth century. In this essay he writes on journalism and on religion, giving his views on each and drawing suggestive comparisons between the two. Whether he is discussing miracles or is trying to describe the indescribable realities of religion, he writes with delicacy. New metaphors and carefully sharpened phrases lend freshness to perennial themes. Mr. Morley is, in his own way, an artist, and artists know much about religion.

* *

Youth and the Bible

By Muriel Anne Streibert, Assistant Professor of Biblical History, Wellesley College. The Macmillan Company.

This book is highly commended by Prof. George A. Coe, and that should suffice. The volume is intended to help those who try to instruct boys and girls rightly to understand our Bible. The chapters on "Miracles of the Old Testament" and "The Miracles of Jesus' Ministry" are especially valuable to one who tries to interpret miracle stories to rational youth. The book will prove a real help to clergymen as well as teachers in the Bible school.

F. O. H.

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The Current Magazines

In the *Century* Mary Austin writes on "The Mysticism of Jesus," seeing Jesus as mystic rather than as social reformer or teacher of ethics. It is an interesting though not entirely convincing article. Bertrand Russell, calm and unsparing critic of our times, says some reasonable things about education. John Moore, writing on "The Cure of Souls in the Church," pointedly discusses the minister's job. Glenn Frank dwells on the errors of the Klan.

Principal Jacks writes for the *Atlantic* "The Challenge of Death," an attempt to recreate a mood rather than to state an argument. Arthur Little comments on science, praising it as a boon.

Don C. Seitz, taking a point of view with which we are somewhat sympathetic, writes with great display of unintelligence and lack of understanding on "The Burden of the Cross" in the *American Mercury*.

Another evidence that magazine editors believe that people are interested not only in religion but also in the Church is Rollo Walter Brown's "The Creative Spirit and the Church" in *Harper's*.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

A CLARA BARTON PROGRAM FOR THE DECEMBER MEETING

One hundred and three years ago on Dec. 25, was born Clara Barton, in whose honor our Guilds are named. As we take our inspiration for service from her consecrated life, it is most fitting that one of our December meetings should be set aside in her honor and the program suited to the celebration of her birthday.

There is ample material for a most interesting and instructive as well as entertaining meeting.

If your Guild has not given the pageant, "Following the Gleam," that should be considered the first possible choice for a Clara Barton Program. Copies are but ten cents. With a few changes this is easily adapted to an indoor performance and has been so given by some Guilds. Only a few rehearsals are necessary and the costumes are simple. If this is selected for your program consider the possibility of having the meeting an open one and inviting the church people and your friends. Announce that a collection will be taken as a birthday gift to her old home. This will often yield as much as the usual plan of selling tickets, if the meeting is well advertised, and it is much less trouble.

Another program consists of a series of tableaux depicting certain scenes in the life of Clara Barton. Each scene is to be accompanied by a short reading descriptive of that particular portion of her life. Arrangements for the tableaux may be as elaborate or as simple as each Guild desires. A few old-fashioned costumes are necessary to make the scene real. The leader or chairman of the meeting can select the scenes and the readings from the Guild folio on "Clara Barton, the Angel of the Battlefield." (Price 25 cents.)

The tableaux might consist of such scenes as are suggested here:

Early childhood: Interior of an old-fashioned room, mother rocking cradle, father in soldier's uniform and brothers and sisters at play.

A nurse at seven: Same interior, a sick boy bundled up in a big chair and waited upon by the young sister Clara.

A school teacher: Plain black dress with white collar and black apron.

First position in Washington: Same costume as above. Sign on bare walls, "U. S. Patent Office." Big desk or table piled high with record books, dictionaries, etc., will do.

First war news: Home scene. A letter from Clara Barton. Into the reading accompanying this can be put events in her life difficult to picture but necessary to complete the story of her life.

Foreign service: Clara Barton awarded medal by Princess of Baden.

Organization of the Red Cross: Red Cross nurse in uniform.

Organization of the First Aid: The usual scene at first aid cases.

A Reminiscence Party is as easy to arrange for as any program. Ask the members to wear old-fashioned costumes and to come prepared to relate some incident in the life of Clara Barton as if she had personal knowledge of the incident she is relating. Members could introduce themselves as her sister, a pupil in her school, a school mate, some friend in Washington, or the wife of a soldier whom she had aided.

War songs and old melodies will add much to the spirit of the meeting.

Whatever program is given in honor of Clara Barton's birthday, do not forget that a birthday party is incomplete without a birthday present.

Marion Rich,
National Secretary of Clara Barton Guilds.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

"THE BLESSING CHRIST"

This is a picture of what many people believe to be the greatest statue in the world. The masterpiece of the gifted Danish sculptor, Thorwaldsen, it is called "The Blessing Christ" or "The Compassionate Christ." To the Church of Our Lady in Copenhagen come the artists of the world to admire it and the religionists of the world to catch its inspiration.

The face presented is thoroughly strong and masculine, yet tender and sweet and persuasive. Men ask "Was Jesus like that?" and "Is the Heavenly Father like that?" And they yield to the ideal of Thorwaldsen when they would defy forever the harsh and cruel Deity of a medieval theology. Thoughtless travelers pause before this statue, bow, kneel, and, with tears in their eyes, rise with resolution to be decent. The face of the sorrowing, yearning, loving Christ makes sin and folly seem cheap and impossible.

It is fortunate that this picture is being used very widely at this Christmas time. When in our Sunday schools we are deciding whether we will use our dollars selfishly or to give them, in the spirit of sacrifice, to save from starvation little children across the seas, a study of this noble face may help us to reach a Christian answer.

THE SLOW MOVIE

The origin of the slow movie has been much discussed and many amusing suggestions have been made—as, for instance that of two Scotchmen both reaching for a dinner check.

"I think that the idea originated with a man who saw our Sunday school superintendent preparing to open his service," said one of our prominent laywomen. "No," replied her husband, "it came to a man who was present when our minister was endeavoring to close his sermon."

* *

EQUIPMENT IN TOKYO

As the officers of the Women's National Missionary Association have announced, the surplus of Sunday school contributions in their hands is to be used for equipment at the new Dojin House in Tokyo. The kindergarten is to be outfitted first and then the rest of the money is to be spent for something needed in other sections of the Dojin House.

This money was accumulated in the old days when the Women's National Missionary Association was raising money through the "twenty-cents-a-week plan." The amount given by our schools was more than that paid to the missionaries; and quite a sum was gained. Traveling expenses and sabbatical salaries were paid from it; and still a little over eight hundred dollars was on hand.

It was the judgment of our Executive Board that our schools would be glad to have something concrete as a partial result of their contributions and that they also would be happy to give additional encouragement to Miss Kent and the other workers in Tokyo. Therefore the suggestion of equipment was made.

* *

THE SLOGANS ARE MAILED

The printer believes that the slogans for 1925 are the handsomest that we have had—and he ought to be a good judge. Some other folks say that the texts and mottoes are of unusual attractiveness and power.

Applications have come in from most of our schools and the rolls have gone out in time to avoid the Christmas rush. If any applicant fails to receive his slogans, he should conclude that the mails are at fault and should notify us at once.

"There, I do believe that I neglected to send in my request!" Such will be the exclamation of many an over-burdened superintendent. Never mind, brother. It is not too late. We have enough slogans to supply all who apply.

Among Our Churches

Church News and Interests

PERSONAL

The Rev. Harold W. Haynes arranged the union Thanksgiving service for Lowell in his church Thanksgiving morning, at which the speaker was Rev. Mr. Feagan of the First Baptist Church. Mr. Haynes has opened a series of sermon in Lowell in which a half dozen men of different denominations are telling the contribution which their denomination has made to religious thought and practise.

Universalists should manifest a great deal of interest in the Opium Conference which opened at Geneva Nov. 17, as the only representative of the United States at that gathering is Mrs. Hamilton Wright, the daughter of the late Senator W. D. Washburn, who for many years was president of the Church of the Redeemer of Minneapolis.

Capt. Arnold W. Shutter will be the guest of honor at a dinner to be given by the Reserve Officers of Portland, Oregon, about the middle of December.

Rev. John Edwin Price of Cincinnati has an article in this month's *Specialty Salesman Magazine* entitled "Training Our Self-Powers."

Dr. Frank S. Ballou, Superintendent of Schools in Washington, D. C., and Mrs. Ballou have just adopted a baby boy to keep company with little Betty, whom they adopted a few years ago.

Rev. Clarence J. Cowing of Malden announces an important change in Sunday school plans. Hereafter the school will meet before the 11 a. m. church service instead of after.

Miss M. Agnes Hathaway arrived in San Francisco on Friday, Nov. 21, enjoyed Thanksgiving Day with Rev. and Mrs. Frank L. Masseck, at Santa Paula, addressed both the American and Japanese on Sunday, the 30th, attended the State Missionary Board Meeting on Tuesday, the 2d inst., and spoke in Los Angeles on the 7th. She goes to San Diego, where her address will be care of Geo. B. Cornell, Ocean Beach, Calif.

Rev. Leslie Clare Manchester of Cassadaga, Florida, is one of the hundred to win in a world-wide sea-sonnet contest given by the *Poetry Review* of London, England. The successful poems are printed in book form in London, and there are forewords from an English admiral, Mark Kerr, and from an American rear-admiral, Bradley A. Fiske.

Miss Mary Slaughter, who has been spending two weeks in work for the General Sunday School Association in Nova Scotia, has begun a three weeks period of work in New York state.

Illinois

Waltonville.—Rev. Wm. D. Harrington, pastor. The revival meetings that had been in progress since Monday night, Nov. 17, closed Sunday night, Nov. 30, with a total result of six additions to the church, with several others interested. The pastor conducted the singing and was assisted in the preaching during the first week by Rev. Carl A. Polson of Hoopeston for five days, by Dr. John S. Cook of Beecher City on Sunday, Nov. 23, and for the last week by Rev. Martin M. Hicks, for forty-five years pastor of the Little Hickory Church.

Peoria.—Rev. B. G. Carpenter, pastor. Five new members were received during November. On the first Sunday in November our Sunday school "went into training" for a perfect attendance record for Nov. 30. And they made the goal! Every pupil registered was present except a few officially excused on account of illness. Several classes had perfect attendance for every Sunday during that month. Our morning audiences were larger than ever before and there was fine interest in the series of five sermons on "The Rediscovery of Jesus." "Matinee lectures" at three o'clock in the afternoon are necessary to accommodate the crowds that come to hear the lectures by Dr. Edward Howard Griggs on "American Statesmen."

Indiana

Oaklandon.—On Thanksgiving Day dinner was served to 243 persons. A three days' fair has been held, the net proceeds of which were $467.92. Recently we gave a Bible drama, "The Dream of Queen Esther," which was repeated by request. The Sunday school is very active. Attendance 90 to 110 or over. The Y. P. C. U. holds devotional meetings on Thursday evenings. The Ladies' Aid meets every Thursday afternoon and all day once a month. Bonds are burned at the close of Sunday school from time to time as we reduce the indebtedness on our new church.

Maine

Lewiston.—On Nov. 19, a fine service was held at the Lewiston Universalist church when our new pastor, Rev. Ernest H. Carritt, was ordained and regularly installed. The ordination sermon was given by Rev. James F. Albion, D. D., and the ordination prayer by the General Superintendent, Rev. John Smith Lowe, D. D. A welcome to our state was extended by our State Superintendent, Rev. Stanley Manning. Lewiston's mayor, Louis J. Brann, extended a welcome to the city, Rev. A. I. Oliver, pastor of the Auburn Methodist church, brought a welcome from the local churches, and Mrs. E. F. Pierce extended a cordial welcome from our own church. Our attendance on Sunday morning has been increasing and there is general activity in all branches of the work.

Oakland.—Rev. H. G. Mann, pastor. The fall and early winter months have brought exceptional progress. The membership of our Men's Club is rapidly increasing. Meetings are held twice a month. Through the efforts of the club the local Chamber of Commerce came into being last winter. The club is also the publisher of the *Oakland Advocate*, a monthly journal that is about to publish its tenth issue, and whose columns are used to promote the religious life and community spirit in the town. The club has assumed the financial responsibility of shingling the church. It has appointed a committee to act in conjunction with the executive board of the church in perfecting the budget system providing proper publicity for the evening services. It had an open meeting in honor of the new high school principal and between sixty and seventy men gathered in the vestry and listened to a short talk by the principal and an address by Hon. Charles W. Atchley, judge of the Municipal Court of Waterville. The Young People's Christian Union holds a business meeting and social every two weeks and attendance is increasing, the last gathering numbering thirty-five. The Sunday evening devotional services are models, and are well attended, averaging about twenty. The musical program in connection with the regular Sunday evening church services is under the leadership of the Y. P. C. U. The Mission Circle is helping the poorer families of the town. The Ladies' Social Circle has been active in preparation for the Christmas sale. The fair was held in Memorial Hall, Dec. 10. From the opening of the church the first of September attendance at all the services has been good. Illustrated lectures Sunday evenings have been in progress since the first of October. Our Sunday school has also taken advance steps this year. Sunday, Nov. 15, we reached the largest point in attendance during the present pastorate, ninety being present. New teachers have been added. The primary department has shown the greatest gains. Second only to the primary department is the class composed of high school boys and girls under the leadership of the pastor's wife. This class is, in effect the Young People's Christian Union, and faithfulness to the ideals of the Union is evidenced by regular attendance at Sunday school. The Merry Maids, composed of two classes of girls, are actively and faithfully working for their church and Sunday school. Of special note is the fact that members of our Sunday school attend the church services both in the morning and in the evening. Our vested chorus choir is providing splendid music for the

morning services. We were grieved during November at the loss of two of our faithful ones. Dr. M. L. Damon, a member of our Men's Club and actively interested in our church and community, sustained a shock on Nov. 17 from which he did not rally and he very quietly passed out of this life, Nov. 19. Mrs. Mary K. Strickland, active in all departments of our church, passed away Nov. 21. She was secretary of the Sunday school, secretary of the Ladies' Social Circle and vice-president of the Mission Circle. Her love for her church is evidenced by the provisions of her will, which give to our church $3,000 for the purchase of a new pipe organ.

Massachusetts

Salem.—Rev. L. C. Nichols, pastor. The program for Dedication Week includes the following: Sunday, Dec. 14, 10.30 a. m., dedication sermon by Rev. John van Schaick, D. D. 4 p. m., mass meeting. Sermon by Rev. Frank Oliver Hall, D. D. Address by Rev. Clarence Robbins, D. D. Address by Rev. Ralph A. Sherwood, with local ministers in attendance. Tuesday, 2.30 p. m. Reception by the ladies of the church to the other ladies' organizations of the city. 7.30 p. m., public meeting, with addresses by Dr. F. W. Perkins, Dr. G. E. Huntley, Dr. John Clarence Lee, Rev. U. S. Milburn, Rev. G. H. Howes and Dr. John Vannevar. Wednesday, 6.30 p. m., a banquet, served free. Dr. Lowe and Rev. Charles Patterson will be the speakers. Mr. St. Clair, (the architect) and Mrs. St. Clair will be guests of honor. Thursday, 7.30 p. m., public mass meeting, with addresses by Dr. Charles H. Puffer, Dr. Coons, and Rev. John Ratcliff. Friday, 7 p. m., Y. P. C. U. reception to all other young people's organizations of the city and all Unions in the North Shore League. Sunday, 10.30 a. m., Christmas sermon by the pastor. 7 p. m., Sunday school pageant and candle light service.

Fitchburg.—Rev. F. W. Gibbs, pastor. The First Universalist Church of Fitchburg is a beneficiary under the will of Mrs. Emma L. Humes to the amount of $500.

North Weymouth.—A tablet to the memory of Rev. Roger L. Marble, a former pastor, was unveiled and dedicated recently at the Sunday morning service. Mr. Marble died in November, 1922, from scarlet fever. The tablet is of bronze, measuring 14 by 20, and is located in the northeast corner of the auditorium to the left of the pulpit. It bears the following inscription: "In memory of Roger Laurence Marble, who died in the service of this church, Nov. 26, 1922." The services were opened with scriptural readings and prayer by a former pastor of the church, Rev. John B. Brush. John Leighton, member of the parish, unveiled the tablet and then read a letter from P. J. Derrig, another church member who was to have delivered an address but was called away by the death of a friend. The tribute was delivered by Rev. Thomas B. Bitler of Somerville, who was pastor of the Pilgrim Congregational Church in Weymouth at the time of Mr. Marble's death.

New Hampshire

Kingston.—Miss Pearman is proving herself an earnest worker and a capable leader. The change in leadership has brought with it no lessening of interest. At a recent parish supper over eighty sat down to the tables. The ladies are working on a play to be given before Christmas. On Thanksgiving Day the pastor emeritus and Mrs. Whippen were remembered with a generous gift by their parish family. There have been four unreported christenings.

New York

Hornell.—Rev. Clara E. Morgan, pastor. While the second year of the present pastorate has not closed yet we believe we can report progress. Ten persons have united with the church and nine children have been christened. There have been two gifts to the church of $500 each. The minister recently spoke for the Rotarians and is to be chaplain for the Elks Memorial service and is in constant demand for addresses both in and out of the city.

Ohio

Cincinnati.—Rev. John Edwin Price, pastor. At the recent parish supper $1,700 was paid or pledged toward the expense of the newly redecorated church. An effort is being being made to raise the balance. The entire church was renovated at an expense of $2,600 during our pastor's absence the past summer. Japan Day was observed in a unique manner, nine persons taking part in the service, each presenting some phase of the work or relating impressions of persons who had been there. The feature was the reading of Mr. Cary's first letter by Mrs. Mark L. Harned. The annual sale and supper for which the women of the Alliance work so devotedly was a fine success.

Ontario

Blenheim.—The Blenheim church has awakened. The sad part of it is that it slept so long that many of our young people are lost to it. But we are holding regular services there, morning and evening, the second and fourth Sundays of each month. The attendance in the morning is around thirty and at night near fifty.

Olinda.—The Olinda church is very much alive. The attendance at preaching services, held in the evenings of the first, third and fifth Sundays of each month, is usually between forty and fifty. The Sunday school is flourishing, with a good attendance and doing good work. At the close of the Sunday school session every other Sunday, the pastor preaches a sermonette for the children. The Young People's Christian Union is an important factor in the life of the church. The devotional meetings are held each Sunday evening, with a helpful service and with an attendance averaging around thirty. The annual Hallowe'en party was a great success. The young people of the Union gave a play on Oct. 5. The church was crowded to its utmost capacity. The play was repeated two weeks later at Kingsville, by invitation of the young people of the Church of England. From the Hallowe'en social and the drama, about $125 were realized by the Union. The Mission Circle meets the second Thursday of each month and is to take up the study of "China's Challenge to Civilization." The annual bazar and luncheon was held on the American Thanksgiving Day. The returns were about $75.

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UNIVERSALIST HISTORICAL SOCIETY

A special meeting will be held on Wednesday, Dec. 17, 1924, at 3 p. m., in the Church of the Divine Paternity, Central Park West and 76th Street, New York City, to commemorate the services of Dr. Edwin H. Chapin (1814-1880), long the distinguished minister of this church, and of his intimate friend, Rev. Thomas Starr King (1824-1864), who was born in New York City Dec. 17, 1824. The public is invited.

Hosea Starr Ballou, President.

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RECEPTION TO DR. AND MRS. AYRES

Rhode Island Universalists responded in large numbers to the invitation of the W. U. M. A. of the state, to greet and welcome Dr. and Mrs. Ayres on the evening of Dec. 2, at the First Church, Providence. Rev. R. R. Hadley greeted the friends and guests, and Mrs. Russell, for the state W. N. M. A., brought affectionate greetings, and appreciation of the years of sacrifice and service in Japan which Dr. and Mrs. Ayres gave our Church. Dr. John Smith Lowe expressed his gratitude to all having a part in the reception, giving Dr. and Mrs. Ayres a truly heart warming welcome. A thrill of gratification and encouragement was given the audience when Dr. Lowe told of the increase in support of and interest in the Japan mission.

Mrs. Ayres gave glimpses of personal experiences in Japan. Dr. Ayres pictured the great need among young men, especially, of Christianity.

Rev. Fred Leining, chairman of the Foreign Mission Board, Rev. Dean Ellenwood, Rev. Charles Hall, Dr. Henry I. Cushman, and Rev. J. S. Cutler, were present.

Music, refreshments and a social hour added to the pleasure of the occasion.

Notices

BOOKS WANTED

Rev. Leon P. Jones of Clinton, N. C., has started a library and reading room in the new parish hall. More books are badly needed in order that the library may expand to the needs of the communiy.

DECEMBER DAILY SERVICES AT KING'S CHAPEL

Every day except Saturday. Service and brief address, 12.25-12.50, except that each Monday's service is an organ recital, Raymond C. Robinson, Mus. Bac., F. A. G. O., organist.

Dec. 16-19, Rev. William F. Anderson, D. D., LL. D., Bishop of the Methodist Episcopal Church, Boston.

Dec. 23, 24, Principal R. Bruce Taylor, D. D., Queen's University, Canada.

Dec. 25, Christmas Day Service, 11 a. m., Rev. Howard N. Brown, D. D., minister-emeritus of King's Chapel.

Dec. 26, Rev. Palfrey Perkins, First Parish (Unitarian), Weston, Mass.

Dec. 30, 31, Prof. Ambrose W. Vernon, D. D., Dartmouth College,

Dec. 31, Candlelight New Year's Eve Service. 8 p. m. King's Chapel Choir will sing carols.

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MASSACHUSETTS FELLOWSHIP COMMITTEE

Rev. Otto S. Raspe received by transfer from Iowa.

Rev. T. W. Horsfield transferred to Vermont.

Alice V. Jewel granted license for one year.

Harry E. Adams, Secretary.

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SOUTHERN UNIVERSALIST MEN

Notice

At the recent meeting of the Alabama Universalist Convention it was voted to call a meeting of all our Southern Universalist laymen some time in January. The committee in charge has decided to hold this meeting at Birmingham, Ala., on the evening of Jan. 9. Speakers of ability, excellent music, and a discussion of the theme that most interests us, namely, How to do our part in ushering in the Kingdom of Heaven, will be some of the features of the meeting. Watch for detailed plans later.

George A. Gay, Chairman.

* *

BOSTON MINISTERS' MEETINGS

Dec. 15, John M. Ratcliff, "Opportunities for Leadership."

Dec. 22, P. T. Smith, "The Greatest Little Book in the World."

Dec. 29, Alfred S. Cole, "Religion in a World of Science."

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Crackling

African youths who attend the Tiger Kloof Native Institution of the L. M. S. have to grapple with the English language with the help of a dictionary. The L. M. S. *Chronicle* shows the result by publishing a letter addressed by a student to Principal Haile:

"Dear Mr. Haile,

"My Lord,

"I find I will be unable to be at the aperture of the Inst. on the 13 Feb. On returning from my holidays I found that my brother had fallen asleep. The incident of the accident was a lion."—*Christian Register.*

* *

"What excuse had you for driving sixty miles an hour through the city?" demanded the Judge sternly.

"I was just hustling to get home so I could get back to the cross-word puzzle I have been working on," explained the motorist.

"Case dismissed. Come back into my consultation room; I want to ask you about a couple of words that have stumped me," said the Judge.—*Cincinnati Enquirer.*

* *

"Yes, my friends," said the theological lecturer, "some admire Moses, who instituted the old law; some, Paul, who spread the new. But after all, which character in the Bible has had the largest following?"

As he paused, a voice from the back bench shouted: "Ananias!"—*Columbia State.*

* *

A worthy missionary in India had the hymn "Rock of Ages" translated into Hindustani. On retranslation into English by a student, the first two lines bore this inspiring and illuminating aspect:

"Very old stone, split for my benefit,
Let me absent myself under your fragments."—*The New York Times.*

* *

Rule 42 of the House of Representatives of the great and honorable General Court of the Commonwealth of Massachusetts provides, soberly and solemnly, that bills shall be printed on "not less than one sheet of paper."—*Pointed out by one of the Representatives.*

* *

"Are you still engaged to Miss Redwitz?"

"No."

"You lucky man! I pitied you when you were. How did you get out of it?"

"I married her."—*Nagel's Lustige Welt (Berlin).*

* *

Delia: "Interesting lecture, wasn't it?"

Celia: "Yes, indeed; I thought out two Christmas presents."—*Life.*

* *

Waiter: "Has your order been taken?"

Waitee: "Yes, and so has Bunker Hill."—*Showme.*

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